THE PILGRIMAGE OF PRINCES,

Newly publiſhed, by Lodowicke *Lloid Eſquier, one of her Maieſties* Sergeants at Armes.

IMPRINTED AT LONDON, BY IOHN WOLFE.
1586.

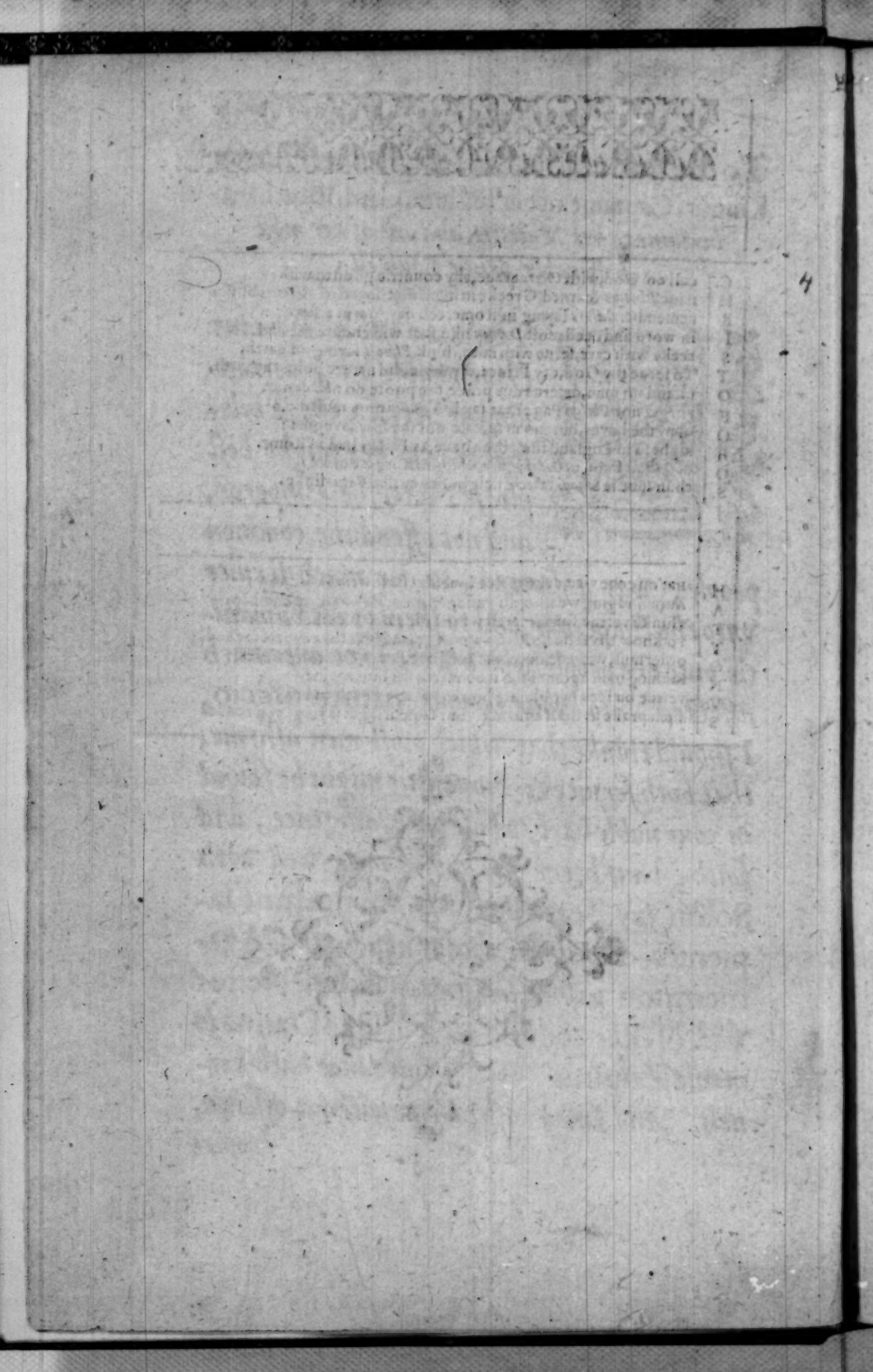


CHRISTOFOROS

call on God, with *Cicero* craue, thy countrie good to wish:
haue *Phocion* learned Greeke in mind that ioyed of Athens blisse.
remember *Cæsars* saying in Rome, ech day to win a friend:
in word and deed most *Damon* like, that will endure the end.
seeke with care, serue with faith, think *Platoes* saying on earth,
To serue thy God, thy Prince, thy soyle, did nature point thy birth.
offend no man, deserue due praise, the poore do not denie:
forget not *Philips* Page that sayd, O *Philip* thou must die.
obay the lawes, hurt no man, hate not the silly Groome:
Right so in England shalt thou haue, as *Pompey* had in Rome.
of *Curtius* faith, of *Codrus* care, of Roman *Scipio* thinke:
shun subtile *Simons* sawcie sleight, flee cursed *Cacus* linke.

HATTONVS

Hat'on eche vice, eche vertue loue, thy state with *Chilo* know:
Auoyd raging wrath with patience mild, *Periander* teacheth so.
Thinke vertue for the surest wealth, this *Bias* bids thee tend:
To know thy selfe doeth *Solon* charge, and bids thee expect the end.
order must with measure rule ech state, saieth *Pittacus* plaine:
Nothing must abound too much *Cleobulus* bids againe.
vertue buildes her blasing bower, in sacred brest to breede
such praise as shall aduance your fame, if sages sayings you reade.



To the honorable Sir *Christopher Hatton* Knight, Captaine of her highnes Gard, Vicechamberlaine to her Maiestie, and one of her most honorable priuie Counsell.

LVcullus a noble Romane (honourable Sir) demanding of Seneca the Philosopher how hee might best please Nero the Emperor, and not offend the common people, was answered, to doe much seruice vnto the Emperour, and to shew great humanitie vnto the people: which were I not ouermuch affected vnto your honour virtutis officio, I should thinke that which most men affirme, that both seruice & humanitie might be found in your noble hart, whose care, diligence, and faith, haue beene such, as I may well with Solon say, Beata Respub. cui præsunt sapientes. For it was not for nought that Agamemnon wished but for ten such as Nestor was. Neither without cause desired Darius so manie Zopirus, as a Pomgranat hath kernels. And I may wish, I hope without offence,

more such Counsellors: though manie graue and singuler men be, hauing manie eyes, and long handes abroad: whose true hartes to their Prince, faithfull seruice to their countrie, sound consciences to God, as keyes to common weales, bulwarkes of Cities, defence of states, are much to bee esteemed and embraced. Such did Phocion *accept in* Athens, *when he refused so manie talents of the great* Alexander. *Such did* Epaminondas *require in* Thebes *when he renounced the princely treasures of* Artaxerxes: *such did* Fabritius *esteeme in Rome, when he denyed the great gifts and rewardes of king* Pirrhus. *And such hath God raised to encounter so manie tame tigres and sucking serpents, who weauing the spiders webbe and sitting on serpents egges do fill their countrie with Crocodiles. O dangerous time, O perillous people: some in warres halting before* Philip *with* Clisophus, *some in Court flattering* Dionisius *with* Aristippus, *& some dissembling before* Cæsar *with* Curio. *Wherein I know not whether I may laugh at their follie with* Democritus *for that they are men, or*

weepe

weepe at their miſerie with Heraclitus for that they are Chriſtian: who preferring rather to wallow in the ſtraw of Egypt, then to lye in the tents of Sion, and more willing to burne themſelues with briers of Babilon, then to warme them by Cædars of Libanon. But ſuch is the ambition of man, that Athens could not abide two Alcibiades: Sparta might not ſuffer two Liſanders: yea the whole worlde could not awaie with two Alexanders. This is the inſolencie of fleſh & bloud eſteeming more this lothſome Labirinth wherein wee haue but Pilgrimes ſtate, of the which I leaue my booke (newly quoted againe vnto your honour) to entreat of, and my ſelfe to craue the acceptance thereof, not doubting but ſmall drinke out of Samos earthen veſſell, is better then ſtrong wine out of Neros Celler, yea cold water out of Synetes hand is more holſome then ſweete Nectar out of Circes cup.

Your honors old ſeruant during life,
Lodowicke Lloide.

AS the *Rhodians* and *Lacedemonians* in the games of *Olimpia* were taunted of *Diogenes*, some for their brauery, and some for their raggednes: so the most part are readie to accuse the learned, & fewe are willing to excuse the ignorant. Enuy hath so possessed mēs harts, that they cannot speake well of the vertuous: for was not *Perdicca* enuied for his magnanimitie? Was not *Lisimachus* hated for his approoued experience? and why was *Antigonus* disdained? for his pollitike wisedome. Wherefore *Plini* most truelie saieth, that there is no light without shadow, nor no vertue without enuie: Of wise men enuie is named *Serra anima*, the sawe of the soule. No Booke, saith *Plini*, is so simple and barren which yeeldeth not some fruit: in Bookes, saith *Chilo* the Philosopher, the fames and actes of worthie men are æternized, and the veritie of

thinges vnknowne made manifeſt. For which cauſe the bones of *Homer* were cõtended and ſought for of ſeuen Cities in Greece to bee buried and kept as a monument of ſo great a writer. And likewiſe *Euripides* dying in *Macedonia* was ſent for by the *Athenians* to bee had in perpetuall memorie as a prayſe vnto *Athens* by his buriall. Virgill was alwaies in *Auguſtus Cæſars* hand. *Alexander* the great was neuer without *Homer* vnder his pillowe. Glad was *Pompeius* when he had *Cicero* in his boſome. And happy was *Scipio* when *Ennius* was in his ſight. *Dioniſius* the tyrant honoured *Plato*, and cruell *Antigonus* gaue place to *Zeno*. Thus are learned men of ſome eſteemed, againe of others ſometimes diſdained & enuied. For *Plato* was in no ſuch perill at the beſieging of *Tanagra* and *Corinth* amongſt all his enemies, as hee was enuied in Greece of *Xenophon* and *Ariſtotle* his owne ſchollers, for his philoſophie. Neither was *Socrates* in ſuch hazard of life being in armes in *Delphos*, as

he

he was in *Athens* for writing of bookes put to death by the Greekes. *Zeno* the Philoſopher could reſiſt the violence of the great King *Antigonus*, and *Demoſthenes* coulde withſtand the force of *Philip*, and yet neither of them could auoyde the carping of thoſe that enuied their labours, and defamed their diligence in writing of Bookes. Why then ſhoulde I bee diſcomfited to write, ſeeing the wiſe & learned haue bin herein euill ſpoken of? Wherefore I ende, requeſting thee gentle Reader to paſſe ouer the faults with ſilence.

¶ IN LIBRVM DE PRINCIPVM peregrinatione, Iohannis Coci, ſchola Paulina magiſtri, hendecaſticon cum verſu quodam Homerico, ad lectorem.

STato domi, nullis terræ iactatus in oris,
Quem patriam ſubijt noſcendi ſola libido.
Sin mores hominum varios tibi noſſe voluptas,
Ingeniiq; vagas ediſcere nobilis artes:
Non peregrinanti deerunt monimenta laboris,
Quę mentémq; manúmq; parent ad talia próptas.
Quod liber hic regum referens quæ facta priorum,
Tuta, domi cupido, præſtabit vota, manendi.
Hinc licet ingenij præſignes diſcere cultus,
Quos aditu regum prouiſa pericula monſtrent.
Nam liber hic peragrans, tibi quæ viſenda fuiſſent,
πολλῶν ἀνθρώπων ἴδεν ἄστεα, καὶ νόον ἔγνω.

IN LAVDEM LODOVICI FLODI, Thomas Dranta, Archidiaconus Lemnicenſis.

PRincipibus placuiſſe viris, non vltima laus eſt,
Sic ais, & ſummis placuiſti lenis Horati.
Principibus placuiſſe viris ſi tam bona laus ſit,
Principibus ſudiſſe viris precepta, quid hoc eſt?
Atque ipſos mutos, ipſos formare loquentes,
Conſilium totis ſanumq; adſcribere vitis?
Hoc tu (*Flode*) facis, quædam tua dogmata vidi.
Cætera cum viſis ſi quadrant congrua membris,
Quod facilè credo. (Quid multis te tibi tollam?)
Es bonus ingenióq; & bis bonus argumento.

CHRISTOFORUS CARLILVS *in Flodum.*

GEstiunt Musæ, Charites triumphant,
Gestit insignis lituis *Apollo*,
Pallas ac *Orpheus*, monumenta *Flode*,
Cernere tanta.

Ipse ne ditem videar beare
Aureis nummis, Calabróue pomis,
Vel redundantem Bromium racemis,
Dicere cesso.

Est opus dignum solido cupresso,
Et cedro suaui, simul atq; laude
Maxima, *Flodi* celebrate famam,
Anglica pubes.

Si legis librum, furiosa Philtra
Non tibi possunt, nec amara *Circes*
Vasa, non atrox rabies Megeræ
Vlla nocere.

ED. GRANT IN LOD. FLO.

QVæ latuere diu furuis immersa tenebris,
æduntur patriis condecorata sonis.
Quæ prius ἀνήκοα fuerint bene cognita paucis
nunc venient cunctis percipienda viris.
Postera Floyde tuam nascentia sæcula laudem
cantabunt, præsens nomen in altra feret.
Quicquid inest mellis, quicquid liber iste lepôris
continet, omne tuum, laus tribuenda tibi.
Liuide mendaces compesci to Zoile voces,
tela licèt vibres, non violabis opus.
Inclita mordaci non lædes facta labello.
floreſcet *Floydus* docta per ora virûm.

¶ THOMAS CHVRCHYARD
Gent. of Lodo. Fl.

IF learning had no laude, mans liking would decay, (away.)
And few would write or knowledge seeke, if prayse were pluckt
The laborer hath his hire, to quite his carefull paines:
The noble minde for worthie workes, a crowne of glorie gaines.
The horse toiles all the day, at night some rest to finde:
The hawke in hope of wished praye full hye doth beare the winde.
Than he who made this booke, of right must reape renowne:
Sith through the trumpet he hath blown, a famous fact doth sounе.
He shewes by learned lines, our painefull pilgrims state:
And how th: prince and people both, driues out their dreery date.
A pilgrimage we goe, in pathes of perils great:
And through the shades of sureties shoe, we passe in burning heate.
That all consumes by flame, of deepe desire in brest:
Whose kindled coales like Ætna smoke, and sulphur void of rest.
Whose sparkes do flie so farre, they can not quenched be,
Except that wisedom water cast, when fire most hote we see.
What humor leades me thus? I meant to prayse this man:
(As far as pen and skill could reach) that first this worke began.
And though the swelling Swans, that swimme in powting pride,
By skowling browes bewray that they, this worke can not abide:
I careleſſe stand of that, and wish those birds so well:
In greatest glorie that they make, that down their feathers fell.
For if at vertuous actes, their vices vainely striue,
The good shal grow, the bad shal quaile, & sure the best shal thriue.
I meane such men as this, that well doth worke and will:
And labour for his countries gaine, if so he shall do still,
Shall weare a garland gaye, of flowers that flouriſh faire:
When painted weedes that want good sap, shall periſh in the aire.
Thus as my cunning serues, and cause requires in deed:
I prayse the worke and like the man, that giues you this to reede.

THOMAS CHURCHYARD

Of the slippery state of Fortune, & what Princes, and where they were aduanced one way, and how they were oppressed an other way.

FOrtune, the Treasurer of the worlde, that ruleth realmes, ouercommeth kingdomes, oppresseth kinges, exalteth Tyrauntes, and doth to whom she will giue life, and to whome she hateth appoint death. She calleth some to renowne and some to shame. What honour she gaue to some, what honour she tooke from others: how she exalted base men, how she oppressed proude Princes Histories do record. All the Kinges that euer raigned in Rome, almost from base birth and slender progenie, were aduaunced by Fortune to sit in royall throne, and enioy Princely Scepters. Romulus the first King and builder of Rome, borne of Rhea, a Vestall Virgin and daughter vnto Amulius, left as a pray vnto beasts, forsaken of all Rome, so hated of his own grandfather, that he found more frendship in a she Wolfe then he had at his grandfather Amulius: more kindnesse of the Wolfe for his nourishment, then loue of his mother, though he was borne of her. Notwithstanding, contrarie to the expectation of Amulius, not thought of in Rome, by fortunes fauour, hee was by the Wolfe preserued, and by a poore shepheard brought vp to be a King of Rome. The like happened vnto Cyrus at three dayes olde, when hee was commaunded by his grandfather king Astiages to be drowned & deliuered vnto Harpagus chiefe officer about Astiages, by King Astiages owne hand, to be killed and destroyed: yet by

Romulus.

Cyrus.

fortune, a Bitch (he being likewise left as Romulus was) fed him, & milkt him, gaue him life whē his parēts appointed death for him, brought vp by a Bitch (beeing a banished infant) to bee the first and most renowmed King that euer raigned in Persia. Euen so of Paris King Priamus sonne, called likewise Alexander, ỳ like commanded: that he should in all hast being born, be killed: which being preserued by fortune, was brought vp by a beare, to be a famous Phrigian Prince. Thus Cirus by fortune found friendship more in a bitch thē in his own mother: Romulus more loue in a Wolfe then in all Rome: Alexander more kindnesse in a Beare then in his father Priamus. To speak of Telephus the sonne of Hercules, fostered by a Hart. To speak of Camilla and Semyramis, the one brought vp by a Mare, the other by birdes of the ayre, to be such famous Quēnes, as the one ruled the Volskans, the other ỳ Babylonians. How fortune appointed litle Antes to fede King Midas, and Bees to fede Plato, the wealth of the one, the eloquence of the other did certifie the same: but to declare first the extolling and aduauncement of simple and base men vnto princely seates. Tarquinius Priscus, a stranger, borne in Corinth, the sonne of one named Demaratus, a banished marchāt from his countrey, became a famous King in Rome: yea so famous I say, that he enlarged the confines of Italy, amplified the wealth and state of Rome, augmented the number of the Senatours, encreased the order of Knighthod, and left Rome so happy at his death, that the Citizens thereof would haue trauailde twise as far as Corinth, to spēde of so noble a Prince. Tullius Seruius, a powre straunger, likewise aduaunced vnto the same place by fortune: and Tullus Hostilius, a shepheard, and from fēding of beastes, extolled to be likewise king of Rome. Thus fortune to shewe her might, exalteth the powre, and oppresseth the proude. Thus from banished straungers, from simple shēpe-

Paris

Telephus.
Camilla
Semiramis.

Tarquinius Priscus.

Tullius Seruius.

shépeheards, appointed she famous Princes and noble kings: fortune elected Senatours, appointed Consuls, made Tribunes and Censors. Fortune, as Seneca saith, from lowe birth, and base conditions, made Princes: Fortune had them from the Plough to sit in state of kinges: Fortune toke Gordius from his Plough to be a king in Phrygia: Fortune toke Agathocles from his fathers Shop being a Potter, and made him king in Sycilia: shée brought Darius from the Stable of Cyrus to be a king in Persia: she brought Giges from a shépeheard to bee the welthiest king that euer raigned in Lydia: She spared no place, without respect to any man. Iustinus a swineheard, from féeding of his swine, became a mightie Emperour of Constantinople. And Carpenters likewise may brag of Telephanes, which fortune aduaunced to the kingdome of Lydia. Shall not husbandmen extoll Fortune, which made Valentianus Emperour in Rome? How much did Fortune fauour learning, how brought shée the greatest Princes in the worlde to honor simple men, and caused the cruellest tyrantes to estéeme and reuerence the same? That king Dionisius the wicked tyraunt of Sycilia, when he heard that diuine and noble Philosopher Plato was comming vnto Sycilia, made certaine of his Nobles to goe méete him on the Sea, in a Ship so brauely appointed, so gorgeously dressed with sayls of purple silke to bring him a lande, where Dionisius him selfe tarryed his comming in his golden Chariot, with foure white horses trapped ouer with gold, toke him vnto his own Chariot princely, talked vnto him reuerently, vsed him honourably, & so entertained him, that if Iupiter had descended from the Sky, greater honour could he not get in Creete, then Plato a poore Philosopher Aristons son of Athenes got in Sicilia. Aristotle borne in Stagira, a poore Phisitions sonne named Nichomacus, merited such fame by Fortune, that not only Philip king of Macedonia, thanked

Cordius.

Agathocles.

Darius.

Giges.

Iustinus.

Telephanes.

Valentianus.

Plato.

Aristotle.

God that his sonne Alexander was borne in his time, vnder whose tuition Alexander fiue yeres learned Philosophie, but also Alexander the great conquerer of the worlde honoured and saluted him as his Maister, vnto whom he saide that hée was no lesse bound for his learning vnto Aristotle and vertuous education, then hée was vnto king Philip his father for his birth: he shewed the same being in India, a countrey farre from Greece, and in the middest of his great warres vnto his maister, writing the state of India, the successe of his tourneys, the prodigious and monstrous sightes that Alexander sawe vnto Aristotle. That mightie Artaxerxes king of Persia hearing of the fame of that learned Hippocrates, did sende vnto the chiefe gouernour of Hellespont earnest letters for Hippocrates, promising in writing great honours, equalitie to the chief rulers of Persia, fellowe and friend to mightie Artaxerxes. Thus fortune was not onely honoured as a goddesse in Antium, but also worshipped in all the worlde: thus euery man toileth for fortune, goeth a pilgrimage for fortune. I remember of a worthy Historie of one Rhodope, a faire and a gorgeous strumpet in Egypt, which fortune so fauoured for her beautie, that she being a washyng her selfe in a well, an Eagle fled with one of her shoes vnto the famous City of Memphis, where thē the king of Egypt kept his Courte, named Psamnetichus, before whom the Eagle let the shoe fall. The king dismaide at the beauty of the shoe, amazed of the working thereof, musing muche howe nature might frame so fine a foote, made open proclamation throughout all Egypt to seeke suche a woman whose foote serued that shoe, and being found, to bring her to the king: and being brought to the king, she was maried vnto the king. Thus from a cōmon woman, fortune appointed an Eagle to make her a Queen in Egypt. If fortune fauoured such a one ỹ was naught of life, slanderous of report, ignominious

Hippocrates.

Rhodope.

Aelianus. libr. 14.

and

and infamous in all Egypt, to be a quéene in that kingdome where she was a queane, who should make much of such a dame, in whom neither constancie was euer found, or trueth euer tryed. I iudge that man most fortunate, that is of all least fortunate: and sith fortune is deceitefull to her own friends, she can not be true vnto her foes: therefore, verie learnedly did wise Bion answere being demanded, what was most dangerous in the world, to be most fortunate. Phocion, that learned Athenian was wont to say, that better it were to lie careleste vpon the ground, safe and sound, then to lye carefully vnder cloth of states in danger and perill. A certaine wise prince, before he should be crowned king, tooke the crowne first (as Valerius saith) in his hand, saying after long musing a while: O crowne more noble then happie, whose peril to enioy if men knew, no man would take thee from the ground, though thou didst offer thy selfe. What felicitie happened vnto Alexander the great, whom fortune so aduanced to be a king of kinges, a conqueror of conquerors: yea, to bee worshipped as a God, and to be called the sonne of Iupiter, whose fame cõpassed the whole earth, in so much that Thalestris Quéene of the Amazons came from Scithia vnto Hircania with three hundred thousand women to lye with Alexander thirtie dayes, to be with childe by him: and yet in Babylon that fortune that so exalted him, did likewise oppresse him, being in his chiefe fame, but xxxij. yeares old, poysoned by his kinsemen and friends, so left and forsaken of all men, that he was thirtie daies vnburied, as a begger, not as a king: as a beast, not like Iupiters sonne. The like fortune serued Iulius Cæsar, which after thundring clange of the like fame, was in his own citie of Rome, and in the Senate house amiddest his Counsellors slaine and murthered so tyrannously with Conkins and Daggers of his most trustie friendes Brutus and Cassius that hee had

Bion. Phocion. Alexander. Cæsar.

twentie and three wounds in his bodie. Thus was the misfortunate end of so fortunate a beginning. How did fortune deale with famous Zerxes, whose huge armies dryed vp riuers, whose infinite numbers of Nauies couered ouer the Ocean Seas, whose power and force all Greece trembled at: fortune that promised all Greece vnto him at a becke, she I saye, gaue him ouer to the hands of Pericles his enimie, to be banquished, vnto the force of Artabanus to be slaine. A litle better vsed she Mithridates King of Pontus, after manies victories in diuers countries, noble triumphes sundry times, whom fortie yeares and moe she maintained against the inuincible Romans, to the great detriment and losse of Rome: and at length to his great discomfort, after hee had lost his wife, children, and all his friendes, left him in his old age a pray vnto Pompeius. This is ỹ friendship of fortune, to plague & punish those whome oftentimes she sheweth her selfe most curteous vnto. Therefore was Plato wont to thanke God that he was borne a man, & not a beast: in Greece & not in Barbary, & thanked fortune, that he was a scholler vnto Socrates, who alwaies despised fortune & her force: for fortune neuer doth a good deed, but she requiteth the same with an euil turn. Pyrrhus that valiant king of Epyrus whom so famously fortune guided, that he was counted by Hannibal the second souldier & Prince for his magnanimitie & courage vnto Alexander the great, whose end by fortune was such, that a sillie simple Argiue woman kilde him with a litle Tile stone. Hānibal, whose name was so terrible vnto Rome, by fortune xvi. yeares, was by the same driuē to exile, a banished abiect from his countrie, and wearie of his life, ended his daies with poyson in Bithinia. Alcibiades, whom fortune so fauored one way, that he excelled all men in personage and birth, in wisedom and honour, in strength and wealth, and in all kind of vertues, surmounting all Greece againe,

Zerxes

Pyrrhus

Hannibal

Alcibiades Val. lib. 7

was

was brought to such banishment and penurie, to such infamie and reproche, that he was compassed and taken of his enimies, and burned in his bed with his whore called Timandra. Cambises, and Nero, whose cruel & vnhappie dayes, both Rome and Persia long time felte their fawning fortune, after much tyrannie & bloudshed of others, was such, that being wearie in murthering others, they slew themselues, that was the ende of their fortune. Polycrates, who euer sayled with prosperous windes of fortune, so that he was taken & named fortunate Polycrates; at length so serued of fortune, (as other Princes were) he was hanged by one Orontes, an officer of King Darius in open sight of Samos, where he a long time florished, and in the end hanged on a high hill named Mycalensis mount: These euils happen by fortune, yet we see them not: she gripes vs with her hands, & yet we feele not: she treadeth vs down vnder her feet, and yet we will not know it. Happie is he that accompanyeth not with fortune, though diuers thinke themselues happy that be fortunate, as Giges & Crœsus two Kinges of *Lydia*, so wealthie, that they iudged no man so happie as they were: and yet was Aglaus the poorest in all Arcadie, & Byton the simplest of al Græce: the one by the sentence of Solon, the other by the oracle of Apollo iudged far more happie then they. The very tyrant Dionisius, being banished from his kingdom of Corinth, would often say in his miserie that happie twise were they that neuer knew fortune, whose fawning face in the beginning, doth purchase cruel death in the end. Wherefore, a certaine Lacedemonian called Diagoras being in ỹ games of Olimpia in Græce, hauing his children, & his childrens childrẽ crowned with Garlands of fame, for their vertuous actes and qualities that time, saide, that it were great hap for him to die presently at such a sight of his childrẽs fortune: & being asked the cause, he saide that fortune neuer pleased

Policrates

Giges & Crœsus.

Diagoras

that man so much with fame, but she would in time displease the same as much with infamie. And most true it was spoken vnto one of the thirty tyrants, which being in banquet with diuers Nobles and Gentles when the house fell, and slew them all: yet this tyrant escaped bragging much of his fortune that hee so saued himselfe: a simple man saide vnto him, Neuer boast of fortune at anie time, for that she spareth thee now, she will the next time more sharpely plague thee. Which so came to passe, that his flesh was made a foode vnto his horses, and his bloud drinke appointed for them, that in sparing his death then, when the house fell, he was afterwarde requited as you heard. If fortune, whose wauering steps are neuer certaine, were as litle trusted of the most part, as she is most deceitfull and false vnto all men, then Cicero would not haue spoken that they that seeke fortune, are blinder then fortune: she neuer aduanced anie to dignitie, but she suppressed the same againe vnto miserie, as Tarquinus the proud, a King that fortune made famous diuers waies, of princely progenie, of passing personage, of incredible beautie, and of all noble qualities, to whom she presented Lucretia Collatinus wife, as the onely snare to catch him, and to take him, by whom hee was depriued of his gouernement, left his kingdome and banished out of Rome, to raunge countries in miserie and paine after long felicitie and pleasure: euen so Dionisius king of Siracusa, after manie princely pleasures, renowned fame, great glorie, yet in the end banished his countrie, and driuen to keepe schoole in Italie. In the like sort, she deceiued that noble and valiant Scipio Affricanus, whose prowesse and and magnanimitie augmented much the fame of Romanes, by conquering of Affrike and Carthage, and notwithstanding, driuen to exilement and miserie, where he dyed after manie triumphes and victories like

Fulgosius. lib. 7. cap. 2.

Tarquinius.

Dionisius.

a poore

a poore begger. O uncertaine fate, and slippery wheels of fortune. And because fame followeth fortune, and proceedeth from fortune, as the smoke commeth from the fire (for as fortune is variable, so is fame diuers) if we seeke histories, wee finde the fame of poore men for their pouertie, as well as the riche, for all their riches. Poore Codrus, & ragged Irus, are as famous in respect being beggers, with Poetes, as Mydas or Cræsus, two famous and welthie Kings of Lydia, are mentioned of Plutarch. Doth not Aristophanes make as much mẽtion of Cleonimus the Coward, as Homer doth make of Achylles the stoute? Poliphemus and Enceladus, two huge monstrous Giaunts, are not so famous in Virgill for their bignesse, as Conopas or Molon, two little diwarfes of two foote length, are renowmed in Plini for their smalnesse. Iuuenal, and Claudian, report no lesse of the little Pigmeis, than Ouid or Maro of the huge Ciclopes. If fame proceede of poore men for pouertie, of diwarfes for their smalnesse, of cowardes for their cowardenesse, as muche as it doeth flowe of rich men, for their wealth, of Giauntes for theyr bignesse, and of stout men for their courage: What is it but a pilgrimage, we liue and trauell here? For fortune and fame runne togither as diuers as they are uncertaine. Plini that famous Historiographer, writeth of one named Messala, which was so forgetfull and weake of memory, that he forgat his owne name, and yet as famous for his obliuiousnesse, as Hortensius was renowmed for that hee could pronounce out of hande with his tongue that which he wrote with his penne. Seneca the Philosopher commendeth one called Caluisius, that hee likewise was so obliuious, that he could not often name those dailye friendes that hee vsed company withall. What greater fame coulde Cyneas haue for all his memorie when hee was sent from King Pirrhus as Embassadour vnto Rome, where the seconde day, in the

Codrus. Irus. Cleonimus. Achilles. Poliphemus. Enceladus. Conopas. Molon. Messala. Hortensius. Cyneas.

Senate house before all the people of Rome, he named all the Senators by name? What greater renowme

Cirus. could King Cirus haue for his noble memorie, for naming euery souldier of his by name, being in the Camp?

Mithrydates. What fame hath King Mithridates for his diuers and sundry languages, which without an interpretor could speake vnto xxii. nations, being his souldiers, but onely that they are recorded in bookes, where likewise Caluisius, Messala, and such obliuious men that forget their owne names, are put in writing? Doth not Homer, the Trumpettour of fame, write of Melitides an Idiot, that would after the destruction of Troy, and after king Priamus, & all his were slain, yet he then would come to succour ỳ Troyans? Homer I say doth not forget Melitides, no more thē he doth Agamemnon. What should I speake of silly and simple Herostatus, which for burning of the Temple of Diana, is euerlastingly remembred, and millions more of the like, which are mentioned of ancient writers? What is fame then, but a memorie of things past?

¶Of magnanimitie of Princes, and fortitude of minde, where and when it was most esteemd.

EVen as Iustice without temperaunce is often counted iniurie, so magnanimitie without respect vnto prudence is tyranny. This vertue procœdeth from a valiãt and a sober minde, ioyning both the body and mind togither, that wisedom and policy of the one, the strength and courage of the other, bee alwayes readie to defende the cause of his countrey, the quarell of his Prince, and societie of friendship: vnto this therfore, vnto his Prince, countrey, and friendes, any good man is borne, preferryng common commodities before priuate wealthe. Hercules, being yet a yong man, musing much what he might best doo, thus studying and pondering to what he should apply his noble mind, there appeared vnto him two tall godly women, the one as Xenophon doth describe, verie gorgeous and braue, ringes of golde on her fingers, a chaine of golde about her necke, her heyres set and frilled, with Pearles and Diamonds hangyng at her eares: the other in sober and comely apparell, of modest behauiour, of shamefacte countenaunce, stoode before him. The first said, Hercules, if thou wilt serue me, thou shalt haue golde and siluer enough, thou shalt feede daintily, thou shalt liue princely, thou shalt enioy pleasures, possesse mirth, In fine, thou shalt haue all things at thy will to liue with ease and rest. The other saide with comely countenance, if thou wilt serue mee Hercules, thou shalt be a victor of cõquerers, thou shalt subdue kingdomes, and ouerthrowe kinges: thou shalt be aduaunced vnto fame, renowmed in all the worlde, Hercules.

and shalt deserue praise of men and women: Whiche when Hercules sawe and hearde the offers of these two launcing Ladies, vnderstandyng the idle seruice of the firste, and the exercise of the seconde, toke her as his maistresse, to whom hée willyngly became her man. Wherby, according vnto promise made, he enioyed fully the fame and prayse by due deserts. That magnanimitie had Hercules that ouercame Lions, Dragons, Beares, and such monstrous huge wilde beastes, that did destroy kingdomes and countreys. That fortitude of minde had Hercules, that conquered Giauntes, and subdued Tyrants, enlarged libertie, set frée captiues and prisoners: and briefly, that magnanimitie was in Hercules, that hée neuer offended iuste men, hée neuer hurt innocent men, hée preserued diuers Kinges and countreys, hée neuer spoyled good countrey, nor subdued a iuste King: therefore, wholy addicted to merite fame. In destroying the Serpent Hydra, the Dragon Priapus, the Lyon, the wild Boze and terrible Bull: In conquering Gereon, Cerberus and Diomedes, cruell Tyrauntes: In takyng the gilted Hart, in banquishing the Centaures, and the rauening Birdes named Stymphalides: was there any tyranny or cruel attempts in these his xii. enterprices? Well, let Hercules passe, who was as they say, more ayded of the gods then helped of man. With these princely acts and renowmed feats of Hercules was noble Theseus much enamored, insomuch ỳ he emulated ỳ vertuous life of Hercules, that he tamed wylde beastes, slue monsters, ouercame cruell Creon tyrant of Thebes, went downe as the Poet saith vnto hell, to imitate Hercules feates, to resemble Hercules magnanimitie, to augment Hercules fame, erecting alters, appointyng sacrifice in memorie of Hercules, hoping that others woulde dw vnto Theseus, as Theseus did vnto Hercules. Next vnto Theseus, for antiquitie of time, that valiaunt and renowmed Greeke Achilles,

Augeus.

Theseus.

Achilles.

the

the onely stay and comfort of his countrie. the verie hope of Greece, whose magnanimitie, valiant courage, worthie actes, and famous life is at large set forth in Homers Iliads: which Homer, Alexander the greate, by the reading of the manhood of Achilles, being yet in his fathers dayes brought vp in schoole, with that learned Philosopher Aristotle, so esteemed, that hee neuer went to bed, but that he had Homer vnder his pillowe, and there fell in loue with the prowesse of Achilles, honoured his life, and magnified his death: in so much that he went vnto Ilion in Phrygia, where that famous Citie of Troy sometime stood, to see the graue of Achilles, where, when he came and saw the worthy monuments, his marshall chiualrie, his famous feates and renowned life depainted about the Temple, enuironed and compassed about his sumptuous tombe, hee brake out in gushing teares, beholding the tombe, saying: O happie Achilles, to happen on such a Homer, that so well coulde aduance thy fame. And thus Alexander being moued by Homer to imitate Achilles, swayed nothing else but magnaninitie and courage of mind, as Curtius, and Diodorus Siculus, can well testifie, whose life though it was but short, was a mirrour vnto all the world, that being but twentie yeares when he began to enuie the actes and feates of Achilles in twelue yeares more, (which was his whole time of life) hee became king ouer kinges, a conqueror ouer conquerors, and hee was named an other Hercules, for his prosperous successe in his enterprises: in so much, that Iulius Cæsar the first and most valiant Emperor that euer was in Rome, at his great conquests entring into the Temple of Hercules in Gades, reading the life of Alexander printed round about the Temple, his worthie fame depainted, his noble deedes set forth, his victories and conquests in euerie place described, such monuments and mirrours in memorie of his noble

Alexander

Iulius Cæsar.

life, that Cæsar fell vnto the like teares for Alexander, as Alexander did for Achilles. Thus one in loue with the other for magnanimities sake, ech one so desirous of others fame, that Cæsar thought him selfe happie if hee might be counted Alexander, Alexander iudged him selfe renowmed, if he might be named Achilles, Achilles sought no greater fame then Theseus, Theseus euer desired the name of Hercules. Therefore Agesilaus, King of the Lacedemonians, wondered much at the singuler magnanimitie and force of Epaminondas, Prince sometime of Thebes, who with one litle Citie could subdue all Greece. This Epaminondas hauing wars with the Lacedemonians, people no lesse renowmed by warre, then iustly feared by Epaminondas, after great victories and triumphes had by this Prince, was after this sort preuented by Agesilaus, in the wars of Mantinia, that all the people of Sparta were counselled either to kill Epaminondas, or to be killed by Epaminondas, whereby the whole force and power of Lacedemonia, was fully bent by commandement, giuen by Agesilaus their king, to fall vpon Epaminondas where that valiant and noble Prince by to much policy was wounded to death to the spoile & murther of al the people of Thebes, & yet being aliue carried vnto his tent, he demanded of his souldiours the state of the field, whether Thebes or Sparta was conquered: being certified that the *L*acedemonians fled, and that he had the victorie, he forthwith charged the end of the speare to be taken out of his wounded side, saying, Now your Prince Epaminondas beginneth to liue, for that he dyeth a Conqueror. We reade not skant of Epaminondas mate, which being compared vnto Agamemnon for his magnanimitie, was angrie therewith, saying, Agamemnon with al Greece with him, was x. yeares about one town, ỹ Citie of Troy, Epaminõdas wᵗ litle Thebes, in one yeare conquered all Greece. This order

Agesilaus.

Epaminondas.

was

was amongst the Lacedemonians, before they shoulde goe vnto wars, they were by law charged to make solemne sacrifice vnto the Muses, and being demanded why they so did, sith Mars hath no societie with the Muses: Eudamidas then their king answered, for that we might obtaine aswell of the Muses, how to vse victorie gently, as Mars to become victors manfully. These Lacedemonians were so valiant that hauing banished their King Cleonimus for his passing pride & great violence, making Areus to raigne as a King: this Areus, being in Creete aiding the people of Corcyra, in warres with the most part of the Citizens of Sparta, this Cleonimus their exiled King, consulted with Pirrhus King of Epyre, perswading then or neuer to conquere Sparta, considering Areus was in Creete, & that Sparta was not populous to defend any strength: they came both & pitcht their field in open face of Sparta, assuring themselues both to be at supper in Cleonimus house. The Citizens perceyuing the great armie of Pirrhus, thought good by night to send their women vnto Creete to Areus, making them selues readie to die manfully in resisting the hoast of the enimie, & being thus in the Senate agreeing, that the womankinde should passe away that night, lest their nation at that time should be quite destroyed by Pirrhus, then rushed a great number of women in harnesse, of the which Archidamia made an Oration to the men of Sparta, wherein she much blamed their entent, and quite confounded their purpose, saying, Thinke you (O Citizens of Sparta) that your wiues and daughters would liue if they might, after the death of their husbands, and destructiō of Sparta? Behold how readie we are, how willingly the women of Sparta will dye and liue with their husbands, Pirrhus shall well feele it and knowe this day. No maruaile that the brode of these women shoulde be valiant and stout. If Demosthenes, who so

Lacedemonians.

Plutarch. lib. 17.

Archidamia.

Demosthenes sayinges.

so much, was esteemed in Athens, had saide in Sparta that which hee wrote in Athens, that they which some time ranne away should fight againe: he should haue
Archilogus. the like reward that Archilogus had for that he wrote in his booke, that it was sometime better to cast the buckler away, than to dye, he was banished the confines of Lacedemonia. At what time the Citie of Sagunto
Romans. was destroyed, against promise of the people of Carthage, the renowmed Romanes though league was broken and peace defied: yet the Senators did sende Ambassadour Fabius maximus with two tables written, the one containing peace, the other warres, which was sent to Carthage, either to chose peace or warres: the election was theirs, though the Romanes were iniuried, and though they could best defend their owne, yet woulde the noble Romanes suffer often offences.
Scæuola. Hardie then were the Romans, when Scæuola went alone armed vnto the tents of Porsenna king of Hetruria, either to kill Porsenna, or to be killed by Porsenna: greater fortitude of mind could bee in no man, a more
Cocles valiant hart in no man seene then in Cocles, who alone resisted the whole armie of king Porsenna, vntil the Citizens of Rome came to take vp the drawe bridge, and then leapt in al his harnesse from his enimies, vnto the middest of the riuer Tiber: And though hee was in diuers places sore wounded, yet neither did his fall hurt him, neither his harnesse presse him, neither the water drowne him, neither thousandes of his enimies coulde kill him, but he swamme through the riuer Tiber vnto Rome, to the great admiration of king Porsenna, and exceeding ioy of Rome: so that one poore Romane, gaue the repulse to the whole armie of a king.
Popilius. Valiant was Rome, and Romanes feared, when Popilius was sent Ambassador to Antiochus the great, king of Syria, when Antiochus either for pride and pompe of his person, or contempt of Popilius, refused

to

to aunſwere the Romane Embaſſadour, was then preſently enforced to aunſwere the ſtate of Rome, and demaunded of the Embaſſadour before hée might goe out of a litle rounde circle which Popilius made with his riding Rod. Then faythfull was Rome, when Pomponius a Romane knight and ſouldier vnder Lucullus generall in the field againſt Mithridates king of Pontus, by whome Pomponius being taken as a priſoner ſore wounded and mangled, the king demaunded, if hée woulde helpe him to life, would hée be true to Mithridates: to whome the pore wounded Romane aunſwered, Pomponius will bée vnto Mithridates as Mithridates will be vnto Lucullus: ſo true and faithful were Romanes, as they were ſtout and valiant, in ſo much that Scypio being threeſcore yeres almoſt, and béeing ſought of a yong ſouldier to buye a braue Buckler and a fine Target, ſayd that a true Romane muſt not truſt vnto the lefte hande, where the Buckler is, or to hyde himſelfe vnder a Target: but muſt truſt vnto his right hand, and ſhewe him ſelfe in fielde in open ſight. Pomponius.

This magnanimitie had the people of Scithia, at what time Darius King of Perſia was marching with his armie towards Scithia, they hauing vnderſtanding therof, like people of great magnanimitie, ſent certaine Ambaſſadors to meete Darius, to ſignifie his welcome vnto Scithia by preſents ſent by the Ambaſſadors: whē therefore the Ambaſſadours mette with kyng Darius, they began to tell their meſſage, and opening in a priny place, a wallet where their preſents were, they toke out a mouſe, ſaying, Vnleſſe you créepe like this mouſe, to ſome countrey, or ſwimme like this frogge, or flie lyke this birde, theſe arrowes ſhall pierce your hearts: the preſents were a Mouſe, a Frogge, a Sparrow, and fiue arrowes, giuing to vnderſtande by the Mouſe, earth: by the Frogge water: by the Sparrow, flight: by the arrowes, death: rare preſentes ſent vnto a King, Scythians ſtoutneſſe. Bruſonus. lib. 3. ca. 39. The preſents of Scythia.

simple giftes, small charges, but yet containing valiantnes, fortitude, and contempt of *Darius*, rather to mous him to warres, than to entreat for peace. Though *Scythia* was bare, yet was she stoute: though rude and barbarous, yet valiant and manfull. It is not in the nature of the place, or in the number of the persons that magnanimitie consisteth, but in the valiaunt heart, and noble minde: wherefore *Leonides* King of Sparta was wont to say vnto his souldiours, that he had rather haue one Lion to leade a whole bande of Dæers, than to haue a whole bande of Lyons ruled and led by one Dære: applying his meaning vnto King Zerxes, who had ten hundred thousand shippes on the seas sayling towarde Græce, so many as all Græce coulde scant receyue, so many that diuers riuers and floudes were dryed vp by his huge army, a prowfe saith Iustine more of his wealth then of his magnanimity. *Leonides* knowing well the maner of *Zerxes*, that hee was seene first fled, and last in fielde: whose glorious pompe and shew of men, was not so famous, and terrible, at his comming to Græce, as his departure from Græce was shamefull and ignominious, began to perswade ỹ *Lacedemonians*, being but foure thousande in number, willinglye to liue, and to die for the renowne of Sparta in Thermopyla: exhorting them to dine as merily with *Leonides* their Capitayne, as though they should suppe with Pluto: but perswasions vnto those that were perswaded, were superfluous: spurres vnto those ỹ might not be stopt with bridles, were needeleſſe: as in Thermopila was well seene and prowued to the noble fame of *Leonides*, and great shame of *Zerxes*. It is not in multitude of men that magnanimitie of men consisteth, but in wise and valiaunt heartes, for witte and will ioyned together (sayth *Saluſt*) make man valiaunt: wherefore Agamemnon that most renowmed Emperour of all Græce appoynted at the siege of Troye, would often

Leonides.

Iustine lib. and Herodotus lib. 7.

Agamemnon his saying of wise men.

often saye, that hee had rather haue sometime ten wise Nestors, then tenne strong Achilles: tenne Vlisses, then tenne Aiax: wisedome in warre auayleth much. Plutarch reciteth foure famous & renowmed princes, and eyther of these foure had but one eye, to the aduancing more of their passing port, the first was Philippe king of Macedonia, and Father vnto Alexander the great, whose wisedome in warres, whose pollicie in feates, whose liberality vnto his souldiours, whose clemeney, and humanity to his enemies, in fine whose successe in his affayres were such, that his sonne Alexander after doubted whether the valiauntnesse of his father, woulde leaue any place to Alexander vnconquered. The second was Antigonus king in the selfe same place, succeeding after Philippe, whose warres with Mithridates king of Pontus, and Pirrhus king of Epire, fully set forth in Plutarch, doe yelde due honour and renowne for his force and magnanimitie: The third, Hannibal Prince of Carthage, the whole stay of all Libia, for sixteene yeares, the whippe and scourge of Rome and Italye, whose name was so terrible for his courage and hardinesse, that both Antiochus king of Siria, and Prusia, king of Bithinia, rather for feare, than for loue, being then but a banished mã receiued him vnto honour. The fourth Sertorius a roman Prince born in Sabina, whose thundering clang of fame was nothing inferior to ỹ proudest. These were not so famous by their prowesse and chiualry one way, as they were notorious and spoken of, for that eyther of them hadde but one eye. These renowmed Princes, and singuler souldiers, excelled all men in wisedome and prowesse, as prowed is in Plutarch by their liues. Philip for temperaunce of lyfe, Antigonus for fayth and constancie vnto his friende, Hannibal for truth and patience for his countrie, Sertorius for his clemency and gentlenes towards his enimies, which for their passing courage,

Philippe.

Antigonus.

Hannibal.

Sertorius.

inuincible ſtoutneſſe, and woꝛthy enterpꝛiſes, happened to be depꝛiued of their eyes as Philip loſt his eye at the ſiege of the Citie of Methon, Antigonus at Perinthia, Hanibal in Hetruria, Sertorius in Põtus. Whẽ ẏ people of Thaſius had erected altars, appointed ſacrifices
Ageſilaus. foꝛ to honour Ageſilaus in their Temples, foꝛ his fame of foꝛtitude, they ſent Embaſſadoꝛs to certifie the Kyng therof, which ſaid ẏ as Apollo was in Delphos honoꝛed as a god, ſo Ageſilaus was in Thaſius: but the king as he was valiant, ſo hee was wiſe, much deteſting aſſentations and flatterie of people, demaunded of the Embaſſadours, and required them if that their countrey coulde make gods, to make ſome firſt of their owne countrey, ſaying: Ageſilaus had rather be king in Sparta, then to be a god in Thaſius. O renowned Sparta, O famous Greece, Whyle hidden hatred was exempted, while ciuill warres were not knowen, while Athenes ſought no ſupꝛemacie ouer Sparta, while Sparta ſought no maiſterie ouer Thebes, then all the power of Perſia, the foꝛce of Macedonia might not ſtaine one little towne in Greece: but the inſolencie of pꝛinces, the deſire of fame, the felicitie of renowme, the honour of glo-
Alexander. rie was ſuch, as Alexander the great aunſwered Kyng Darius Embaſſadours, who comming from Perſia vnto Macedonia to treate of peace, tendering vnto Alexander the daughter of Darius in marriage, with all the countrey of Meſopotamia, and twelue thouſande talents yeerely beſide, with ſuch pꝛincely pꝛomiſing of the kingdome of Perſia after Darius dayes, as there wanted no pꝛincely liberalitie in Darius offeryng, noꝛ pꝛincely ſtoutnes in Alexanders anſwere, ſaying vnto
Diodorus, Lib. 1. ẏ Embaſſadoꝛs, Tell your maſter Darius king of Perſia, that as two Suns may not be in the firmament, ſo two Alexanders may not rule earth. Such valiant mindes could be ſubiect in no wiſe, neither Darius vnto Alexander, noꝛ Alexander vnto Darius. Such ſtoutneſſe

neſſe raigned in Princes, to maintaine ſtates, that as Archeſtratus the Athenian was wont to ſay, that in ỹ Citie of Athenes two Alcibiades might not rule: ſo Ethocles the Lacedemonian did likewiſe ſpeake, that two Liſanders might not agree in Sparta. So contrarie and diuers were princes, ſo high and loftie of courage, ſo valiant of hart, ſo noble of mind, that though fortune could not ſo often fawne and fauor the ſtates of Princes, but that ſhe, which is moſt vncertaine, could vndoe in a day, that which was gotten in a yeare: yet in no wiſe could fortune take valiant mindes from men, nor ſpoile magnanimitie of Princes, nor diminiſh courage of old men, as that worthie and moſt ancient ſouldier Mithridates King of Pontus after he had plagued the Romanes with warres fortie yeares long, during the which time, he ſhewed him ſelf no les hardie & ſtout in reſiſting the ſtrong force of Romanes, then valiant and courageous in attempting the fortitude of Romanes. Who though he were by fortune forſaken in his latter dates and ſpoiled of all health, friendes, children, countries, kingdomes, and all worldly wealth: yet to ſpite fortune his mortall foe, went to Celta, thinking with them to paſſe ouer vnto Italie, to let the Romans vnderſtand, that though friendes and countries by fortune were ſpoiled: yet neither fortune with her ſpite, nor al the Romanes with their force could ſubdue King Mithridates valiant hart. In this ioyed Princes onely then, not to be conquered. In this only triumphed they, becauſe they might not be vanquiſhed. In this gloried they moſt, in that they were free from ſubiection. Cercilidas, being one of the wiſe men named Ephori in Sparta, hearing the thundring threatnings of King Pirrhus Embaſſadors, the ſlaughter and murther that King Pirrhus entended vpon men, women, & children: the cruel deſtruction and laſt conſuſions of the Lacedemonians, anſwered no leſſe ſtoutlie then wiſely the

Alcibiades in Athenes. Aelianus. lib. 11.

Lyſander might not ſuffer another Lytander in Sparta.

Mithridates.

Cercilidas.

Embassadours of the king, saying: If Pirrhus your Maister be a God, we haue not offended him, & therfore we doubt him not: but if Pirrhus be but a man, tel your Maister that the Lacedemonians be mē likewise, and therfore we nothing feare him at all. The valiant *Pirrhus* thought so well of himselfe, felt him so ready and iudged al men inferior in enterprises vnto him, ỹ being at the victorie of that noble Citie Tarentum, where hee saw such feates attempted, suche actes done, such stoutnesse shewed by the Romaines, that he beeing dismayd at the manhode and boldenesse of Romaines, thought if magnanimitie were lost, the moulde thereof shoulde be found in a Romaines heart: insomuche, that long looking & beeing of Romaines, he cried out and sayd: O how soone woulde Pirrhus conquere all the worlde, if either hee were king in Rome, or Romaine souldiours subiect vnto Pirrhus. Of these Romaines were Hannibal wont to say to king Antiochus of Siria, being inforced to forsake Carthage, that Rome might not suffer equalitie, either Prince ouer all, or subiect vnto all. Rome was compared vnto Hidra of *Lerna*, that hauing so many heades when one was cut off, an other sprang vp: in somuch that all the worlde might not destroye Rome: being iniuried, or ouercomme of the enimies (as fortune often permitted) they were not to bee entreated before the like fortune happened vnto them, as happened against them. As *Licinius* Emperour hauing lost diuers of his souldiers vnto Perseus kyng of Macedonia (which afterward was subdued by that valiant Romaine Pompeius the great) this *Perseus* hauing taken diuers of *Licinius* souldiours, did send certain Orators to speak for peace, which eloquently perswaded with *Licinius* to consent thereto: after long talk, learned councell, pithy perswasions by ỹ Orators, it was aunswered, as briefly, plainly, and simplye by *Licinius*, that the best waye for king Perseus to craue

Pirrhus.

Lu. Florus. lib. 3.

Licinius.

peace

peace of the Romaines, was first to restore the prisoners of king Perseus, whiche were Romaines home againe, and then to send his Embassadours to the Emperour Licinius, otherwise the whole countrie of Macedonia should feele the force and magnanimitie of the Romaines. To speake of the conquest and victories of Iulius Cæsar, of the audacitie of Metellus, of the fortune of Silla, of the sharpe beating of Marcellus, being thereby the spurre of Rome called, of Fabius likewise named the Target of Rome, of diuers more valiaunt Romaines, it were infinite the reading thereof, but I meane not to molest the reader, and yet one little historie to proove the renowmed Romaines most worthy of this valiaunt vertue, magnanimitie, writtē in Claudian, of one Camillus a noble Romaine, who hauing a long time laide siege at Philiscus, and coulde not preuaile, the Schoolemaister of the Cittie hauing his Scholiers vnder pretence of walking out of the towne, came and offered the Scholiers vnto Camillus, saying: by this meanes you may doe what you will vnto Philiscus, for here bee their Children, whome I knowe to redeme, they will yeeld vp the town. Camillus hauing regarde to the fame of Rome, and loathing much to shewe villanie, rewarded the Schoolemaister after this sorte, he did set him naked before his scholiers, fast bound with his handes on his backe, and euerie one of his Scholiers with a rodde in his hande, saying vnto the boyes: bring him home to your parentes, and tell your friendes of his falshoode, and the poore boyes hauing a good tyme to requite olde beatings, were as gladde as he was sorrowfull, laying on load, iercke him with so many stripes, as loytering trenauntes may best be bold to number, vntill they came vnto the Cittie, where they tolde their parentes the cause thereof, who weighing the clemencie and humanitie of Camillus to bee suche, they gladlye and

willinglie yeelded themselues and their Citie vnto the handes of Camillus, knowing well that he that would vse them so being his enimies, and foes, could not vse them ill, by yeelding all into his courtesie, who might haue had all by tyrannie. Now sith this vertue was often seene in diuers Queenes, Ladies, Gentlewomen and others, I may not omit the pilgrimage of their liues. We reade of two Quéenes of the Amazones a countrie of Scithia, Pentheſilæa the first, and Hippolita the second, the one so valiant against the Grekes, at the destruction of the noble Citie of Troy, that in open field she feared not to encounter face to face with that valiant Greeke Achilles: the other so hardie, that she shrunke not at the force and stoutnesse of that renowned Champion Theseus, who being conuicted by Theseus for her singuler stoutnesse and courage was married to him: which certainly had happened vnto Penthesilea had she not beene conuicted by Achilles. Camilla likewise Queene of the Volskans, besides her princely profession of sacred virginitie which she vowed vnto Diana, was so famous for her magnanimitie, that when Turnus and Æneas were in wars for the marriage of Lauinia, king Latinus daughter, she came Bellona like vnto the field, resisting the violence and puissance of Troyans with the Rutiles, as an aide vnto Turnus. That noble Zenobia, the famous Quéen of the Palmireians, a Prince of rare learning, of excellent vertues, of most valiant enterprices, after that her husband named Odenatus had dyed, toke the Empire of Syria and attempted the magnanimitie of Romanes, that a long time she withstode in warres that noble and renowned Emperor Aurelian, by whome the Emperor was wont to say when it was obiected vnto him, that it was no commendations for a Prince to subdue a woman: that it is more valiant to conquere a woman being so stout as Zenobia, then to vanquish

Penthesilæa. Hippolita.

Camilla.

Zenobia.

quishe a king being so fearefull as Zerxes. The auncient Greekes, as Herodotus doth witnes, were much amazed at ỹ magnanimity of Artimesia Queene of Caria, who after that the king her husband dyed, did shew such fortitude agaynst the inhabitauntes of Rhodes, that being but a woman, shee subdued their stoutenesse, shee burned their Nauyes, wasted their wealth, banquished and destroyed the whole Ile, entered into the Citye of Rhodes, cauled her Image to be made and set vp for a monument of her chiualry, and perpetuall memory of her victory. O renowned Ladyes, O worthy women that with feaminine feates, merited manlye fame. How did famous Teuca Queene of the Illyrians, gouerne her subiectes after the death of her husbande king Argon, which being warred on, diuers times by the Romanes, infringed their force, broke their bondes, discomfited their armyes to her perpetuall fame & commendation? shee gouerned the people of Illyria, no lesse wisely, then she defended the puissaunt force of the Romanes stoutly: shee lyued (as hystories report) as soberly and chastly without the company of man, as shee gouerned her country wisely and stoutely without the councell of man. It were sufficient to repeate the auncient hystories of two women, to proue fully an euerlasting prayse and commendation vnto all women: the one written by Herodotus in his first booke of Quéene Tomyris of Scythia, the other mentioned by Valerius and Iustine, of Cleopatra Quéene sometime of Ægypt. The first, after that Cyrus had trespassed much in her kingdome of Scythia, killing, destroying, and burning, without regarde to princely clemency or respect vnto a womans gouernement: yet vnsufficed herewith hee slue the Quéenes owne sonne named Margapites, thirsting more and more for bloud, so that then the valiant Queene being much mooued to reuenge Margapites death, waighing the grædy rage of Cyrus, came Lyon

Artymesia

Teuca

Tomyris

like to fielde, either to loose her owne lyfe, or else to reuenge her sonnes death, prest vnto Cyrus more lyke at that time to a grimme Gorgon, than to a silly Scythian, slue him in the fielde, haled him vp and downe the fielde, cutte of his heade, and bathed it in a great Tunne full of bloud, appointed for that purpose, saying: Now Cyrus drinke thy belly full of that which thou couldest neuer haue ynough of. Thus valiaunt Tomyris reuenged tirãny, requited the death of one Scythian Margapites, with the death of two hũdreth thousand Persians. The other Queene Cleopatra, after that Iulius Cæsar was murthered by Brutus & Cassius, and that Marcus Antonius being by Augustus warred on for his periury, & falshode shewed vnto his Uncle Cæsar: shee, I say, Cleopatra hauing the most part of Arabia and Syria, so cõfederated with her friende & louer Antonius against Augustus, being then the seconde Emperour of Rome, that shee ayded him a long time, vntill that shee perceiued that Augustus preuayled, and that Antonius was vanquished: then leaste shee shoulde bee conquered by Augustus, shee conquered her selfe, yeeldingrather her bodye a praye vnto Serpentes, than a subiect vnto Augustus. Hanniball could no more but to poison himselfe rather then to yéelde to Scipio. Well, let Semiramis with her valiaunt force and stoutnes, be commended at *Babylon*, where shée raigned fortie yeres a wyddowe, after king Ninus her husbandes death. Let noble and famous Atalanta with her Bowes and speares and feates of armes be praysed in Archadia. Let Hipsicratea that followed her husband kinge Mithridates vnto warres as a Lackie vnknowne, bée extolled in Pontus, Let Helerna, Ianus daughter with all her fortitude be spoken of in Latine: And let Delbora be famous amongst the Israelites. These women were no lesse famous for theyr pilgrimage, then the worthye Conquerours and Champions of the worlo: they were

Cleopatra.

Atalanta.

Hipsicrates.

Helerna.

Delbora.

in

in no point inferiour vnto men, in diuers poyntes farre excelling Princes and kinges: eyther the woꝛlde then was very weake oꝛ slender, and elſe women then were valiant and ſtout. And to omitte particularly to touch women, I will open and declare the nature of Countries. The womē of Lacena would together with their huſbands goe vnto the fielde: yea, they went ſouldiour lyke vnto Miſſenios to fight in fielde. The women of Cimbria woulde kill thoſe that firſt fledde the fielde, though they were nigh friends oꝛ kinſemen vnto them. The women of Saca had this cuſtome, eyther at their mariage to bee conquered by their huſbandes the firſt daye, oꝛ elſe to bee conquerours ouer their huſbandes all the dayes of their life: their combat ſayth Ælianus was foꝛ victoꝛie, and not foꝛ life. The women of Perſia woulde meete their houſbandes and ſonnes flying the fielde, lifting vp their clothes, ſhewinge their priuities, ſaying: Whither flee you, O Cowards, will you againe enter into your mothers wombs, will you creepe into your wyues bellies, as they did in the warres betwixt Cyrus and his Grandfather Aſtyages. The women of Sparta would goe vnto the fielde to ſee in what place theyꝛ Huſbandes and friendes were wounded, if it were beſoꝛe, they woulde with gladneſſe and ioye ſhewe the ſame vnto euerye man, and burie the bodie ſolemnely: if their woundes were behynde, they woulde be ſo aſhamed of the ſame, that they left them vnburied in the fielde. The women of Scythia called Amazones, liued as conquerours ouer men, and not conquered by men, vntill Alexander the great deſtroyed them and their countrey, which beſoꝛe were ſo valiaunt, that they waighed not to encounter with Hercules in the fielde, and after with Theſeus in open battayle, they blusht not to meete the valiant Grekes at the deſtruction of Troy. Magnanimitie which was then foꝛ defence of countryes, is nowe tyꝛannye to deſtroy

The women of Lacenas.

Of Cimbria.

Of Saca.

Of Perſia.

Of Sparta.

Amazons.

ſtroy countryes: ſo that the toyle and trauayle, the great daungers and huge attemptes that men take in hande, was nothing but a pilgrimage of lyfe: ſome going, ſome comming: ſome borne, ſome dying: ſome winning, ſome loſing: ſome beginning their race, and ſome ending theyr lyfe: much like a comedy plaide on ſtages, where euery man plaieth his pointed part ſhifting himſelfe into ſundry ſhapes and fashions. To make an ende of the thing begunne, whatſoeuer we doe, wee doe like Pilgrimes: whereſoeuer wee goe, we goe a pilgrimage, and thus wee liue, and thus wee dye.

¶ Of marſhall triumphes, and the ſolemnity thereof, in diuers countries.

After that Mars had mooued firſt Ninus king of the Aſſyrians vnto warres, which was the firſt after the floode, that treſpaſſed on the confines of Aſia: the worlde at that time for the ſimplicity of the people, and temperaunce of life, and ſpecially for that it was not populous, was called the golden worlde, for the ſpace of two hundred yeares and a halfe after Noah, vntill Nynus firſt framed warres, whence in ſhort time after proceeded ſundry warres in ſeuerall countries. In ſo much that to animate the ſouldiers, and to ſtirre their captaynes with greater courage to defende their countries, they inuented glorious triumphes, whereby the deſerued fame of the conquerours might be renowmed. And as the victory of it ſelfe was eyther more or leſſe, ſo were the triumphes appoynted correſpondent vnto the ſame. The Lacedemonians people in warres

Lacedemonians.

moſt

moſt ſtudious, had appointed ſeueral triumphes accor-
ding vnto the ſtate of the victory: for if through deceit
or craft, they had gotten victorye, they woulde kill a
Bull to do ſacrifice vnto their gods. If againe through
ſtrength and courage, they had wonne victorie, then in
triumph thereof they would kill a Cock. The Athe- Athenians
nians at any victory, would crowne the victor with a gar-
lande made of Oken leaues, in triumph of his ſucceſſe,
properly appoynted for him that defended the ſtate of
Cityes: as Pericles and Demoſthenes vſed often to
triumph in wearyng ỳ crowne called *Ciuica corona*,
the Garlande of the Citie. This order alſo was obſer-
ued amongſt the Greekes, that the victors might make Greece
onely a triumphant ſhew of their victorie, not to moue
enmitye, or to maintayne diſcorde againſt the enemye
as ſometime the Thebanes were of al Greece with one Thebans
conſent of the people accuſed, for that they made a per-
petuall monument of the victorie agaynſt the Lacede-
monians to ſtande in braſſe, rather to ſtirre enmity
and diſcorde alwayes to their ſucceſſours & poſterities,
then iuſtly to triumph of their preſent hap. The princes
of Carthage vſed triumphes, as at yeldyng of ỳ Empire Carthage.
of Carthage, by Haſdruball vnto his brother Hamil-
car, which was Hannibals father, which oftẽtimes tri-
umphed agaynſt the Romanes. It is read in Iuſtine, ỳ
at the beginning the triumphes were not gorgeouſlye
nor ſumptuouſly appointed, as they were in proceſſe of
time: for the Romanes, which farre excelled all coun-
treyes, had no ſuch tryumph when Romulus had van-
quiſhed Acron king ouer ỳ Senenſes. Yee ware no-
thing elſe but Bay-leaues in triumph thereof: for firſt
the braunches & bowes of trees were cut downe in tri-
umphes. Secondly, were diuers fre the flowers gathe-
red. Then they inuented Garlandes made of Time,
guilted ouer with ſiluer, and then with gold. At length,
diuers kindes of Garlandes were ſo vſed in Greece,

that at their banquettes and drinkinges they had their Garlandes on their heades: for as the worlde grewe in wealth, so it grewe in sumptuousnesse: for the triumph of Romulus was farre inferiour vnto the gorgeous triumph of Camillus, & yet Romulus was a king, & Camillus was but an officer. Time bringeth thinges vnto perfectiō. In time Rome waxed so wealthy ỹ Camillus I say was caried in a chariot al gilded & wrought ouer with golde, hauing all white horses trimly deckt, a crowne of pure golde on his head, all the Senatours and Consuls of Rome going a foote before him vnto ỹ Capitoll of the Citie, and thence vnto the temple of Iupiter: where to honour the triumph further, they slue a white Bull as sacrifice vnto Iupiter: & thence to bring him triumphantly vnto the Citie of Rome, vnto hys owne house: euen so in Greece and Carthage, in tyme they grew into such pompe and sumptuous triumphes, that there was as much study to inuent braue shews, & solempne sightes in triumphe, as there was care and diligence to haue remoued the enimies: when Epaminondas ruled stately Thebes: when Hannibal gouerned proud Carthage whē Læonidas bare sway in warlike Sparta: then Greece and Lybia were acquainted with solempne and braue triumphes. In Ninus tyme the triumphes were in Asiria. In Arbaces time ỹ triumphs flourished amongst the Medes. In Cyrus tyme the triumphes were in Persia. In Alexanders tyme they were in Macedonia. In Cæsars time they were in Rome: & thus alwaies from the beginning of ỹ world, triumphes folowed victories. And here I meane a litle to entreat of the triumphes of the Romaines, whiche farre diuers wayes surmounted the rest, whose fame was spred ouer all the worlde: And yet imitating in al things the Greeks, insomuche that Rome alwayes had Athenes as a nource, or a paterne to frame their lawes by: for whē their kings wer banished aswel in Athenes

as

as in Rome, yet they ruled & triumphed more by Dictators in Athenes, & by Consuls in Rome, the by kings. Therfore as Plini saith, they exercised suche feates of armes, they practised such pollicies of warres, they vsed such solemnitie in triumphes, that Rome then was noted to be the lampe and lanterne of Mars. They had (I saye) diuers garlandes made onely for the triumph of warres: Plini compteth seuen sortes of garlandes whiche the Romaines hadde: the first made of pure golde, appointed onely for the triumphes of Princes: the second of Laurell, whiche of all was most auntient in Greece, & in Italie appointed for the triumphes of Pallas souldiours: the third of all kinde of sweete flowers made, and appointed to him that restored Cities vnto their liberties againe: the fourth made of Oaken leaues, to him that defended Cittizens from deathe: These two garlandes were of great honour in Rome, but speciallie in Greece, the one Cicero ware in Rome, for his inuectiues against the conspiracies of ỳ wicked Catelin: the other Fabius Maximus did weare for that he saued Rome from the second warres of Carthage, where Hannibal was Capitaine. The fift Garlande was appoynted for him that assaulted the walles of the enimies first, and entered the towne: the sixt, for hym that first attempted the tentes of the enimies, the seuenth bestowed vpon him that boorded first the Naue of the enemie. These three last Garlandes mentioned for the skaling of walles, the boording of shippes, and attempting the tentes, were made all of golde, and giuen by the Princes or Senators to the aforesaide souldiours. There was likewise in Rome a decree concerning the triumphs, ỳ none might triumph vnlesse he had bene before some officer in Rome, as Dictator, Pretor, Consuls, or such like: and if any (without they wer sent by the Senators) had wonne any victories, though their conquest were neuer so great, and they victorie

neuer so famous (as Pub. Scipio for all his victories in Spaine, and Marcus Marcellus for al that he toke captiue Siracuse) because they were not sent nor appointed by the Senators, they might in no wise by lawe made, claime triumphes thereby. Then Rome florished, then Rome was defended from diuers offered iniuries, & saued from enemies. At what time M. Curius triumphed ouer the Samnites: Mæ. Agrippa triumphed ouer the Sabines: Pau. Æmilius ouer ỹ Lygurians: Marius ouer the Numidians: Pompeius ouer Armenia & Pontus: Scipio surnamed Affricanus ouer Carthage and all Lybia: Iulius Cæsar ouer all Europe & Affrike: then Rome was feared of all the worlde, and nowe Rome is despised. Then Rome might say, *Roma vincit*: now Rome may say, *Roma victa*. Then *Roma armata*: nowe *inermis*. Then *Roma*, nowe *Ruina*: but tyme consumeth all thinges. That victorie that was not manfully gotten, and valiauntly wonne by force of armes, in the field, was rather counted among the Romanes, tyrannie, then victorie: for when Lucius Pius in a banquet that he made, had filled ỹ people of Sarmatia full of Wine, and made them so dronken that all the nobles and captaynes of Sarmatia, yeelded themselues as subiectes vnto the Empire of Rome, for the whiche Lucius Pius at his returne home to Rome, required according to the custome, to haue a triumph done vnto him for the victorie of Sarmatia: when the Senatours had fully heard of the maner of the victorie, how & after what sort Lucius Pius subdued ỹ Sarmatians, he was openly beheaded by decree of all the Senate, and a slanderous Epitaph set vpon his graue, to manifest the deceit he vsed in steede of magnanimitie, to deceiue them by Wine, whome hee ought to haue subdued by force. The Romanes were not in those daies contented ỹ any of their Captaines should vse vicious dealing, or shew any fraud or guile in warres vnto their enimies: but

at laſt as warres grewe common in all countreyes, ſo deceit and craft was thereby augmented, and triumph exiled: then the Aſsyrians warred on the Perſians: the Perſians on the Argineans: the Argineans on ỹ Athenians: the Athenians on ỹ Lacedemonians: the Lacedemonians on ỹ Sydonias: the Sydonians on ỹ Rhodians: and the Rhodians on ỹ Scithians, with all kind of pollicie, right or wrong, they forced not, ſo that victorie might be gotten: ſo that triumph then, is turned vnto captiuitie now: magnanimitie then, vnto craft and deceit now: In fine, victorie then, vnto tyrannie now. And ſo with Cæſar I ende, *Ex bonis principiis mala oriuntur*. Such is the ſtate of life, the pilgrimage of man, that daily worſe and worſe it wareth to the ende: for in the beginning, renowme and honour was the cauſe that all men attempted dangers and great perils: and now in the ende, gaine and profit moueth warres: Then was their deſire to ouercome Lions, Beares, Elephãts, Tygers, Panthers, Rinocherons, with ſuch wilde and ſauage beaſts, that might honour their victorie.

Of the first finding out of Lawes and orders, and of all inuention of things generall, and of time.



After, in sundrie places, diuers men haue founde meanes to set thinges which at the beginning were rude and barbarous in ciuill order, as amongst the Athenians, Draco: amongst the Aegyptians, Mercurie: amõgst the Argiues, Phoroneus: In Arcadia, Apollo: In Tire, Charandes: In Italie, Pithagoras: other things no lesse necessary for the maners & ciuilitie of men, then for the life and fode of men, were found. And for that time is the beginning and the ende of all thinges terrestriall, I thinke it well for the purpose to declare howe then at all places time was counted: for with Aegiptians, at the first, they counted their yeres by the Mone, attributing vnto euery yere thirtie dayes, as both Herodotus and Macrobius doe agrée. The Arcadians as Plutarch in the life of Numa doth write, had thrée monethes in euerie yeare appointed. The people of Caria, finished and ended their yéere euerie first moneth. The Grékes did number thrée hundred fiftie and foure dayes in their yéres, which want of our yéres eleuen dayes, and fiue houres. The Romanes at the beginning in the time of Romulus, whiche was their firste King, had their yere in ten monethes compted: counting their first moneth March, and giuing that name vnto it, after his fathers name Mars, April was named of *Aphros* in Grécke, which is Fome, whence Venus was borne. May was called a Maioribus, of the Elders. June of

Egyptians.

Arcadians.

The Greekes.

The Romanes

the

the youth called Iuniores, these foure were of Romulus named. The fift moneth was then called of Romulus Quintill, which Iulius Cæsar in his time, named July: and August, Augustus Cæsar did name: and so orderly by number Sextill, September, October, November, and December, vntill Numa Pompilius, who succeeded Romulus, who added January, and Februarie, and so named them according to the name of Ianus, which was the first king of the Latines: and Februus which was supposed to be the inuentor of Lustrum. For as the Grækes did count all thinges by their Olimpiades: so did the Romanes number their time by that Lustrū. Then was the vse of the Clockes vnsought, and vnknowne: insomuch that authors herein do much varie and séeme to be ignorant of the inuentors hereof. First, some thinke that Hermes in Aegypt, found them out by a beast sacrificed vnto Serapis: some againe, attribute the inuention vnto Anaximines in Lacedemon, found out by a shade: some vnto Scipio surnamed Nasica in Rome, by water: but how vncertaine it is, by whom, and by what meanes Clockes first were found, writers do witnesse the same. Some againe do count their daye, whiche is foure and twentie houres, from Sunne rising, vnto Sunne rising: as the Babilonians vse: some from Sunne setting, vnto Sunne setting as the Athenians: some from midnight vnto midnight, as the Egyptians: some againe from midday vnto none againe, as the Vmbrians do. Thus diuersely they count their houres and dayes. Now after lawes were inuented, and orders made, and time deuided, men as yet rude and rawe, leading their liues beastly, and brutishly, for want of ciuilitie, hauing neither houses, Townes, or Cities, to inhabite, but some in Caues of the grounde had their chiefe mansions, some of grœne boughes and braunches of trées had their best garmentes made, some couering them selues with

shadowes of woodes: some againe in dennes like wilde beastes, vntill nature first by reason opened a waye and a meane vnto further ciuilitie. Then houses were made, and Cities builded, hie towers raised, strong walles inuented: as King Cecrops made Athenes: Phoroneus builded Argos: Diospolin in Egypt was by Thrason made. Likewise by Nemroth, the first Towre after the deluge of Noah was made. Then Temples were builded, as Pythias in Prerenna made a temple vnto Minerua: Romulus in Rome builded a temple vnto Iupiter, and thus diuers men in sundrie countries haue been the doers and trauellers of things. By this meanes came Pallas vnto great fame, for that shee was supposed to bee the first that inuented science, amongst the Grecians in Athens: for this purpose was Ceres in Sicilia renowmed, for ỹ shee was thought to be the first that sowed corne, and taught husbandry: for this onely were Typhis and Iason so worthily commended, that they amongst the Greekes were the first that sayled the seas. Then was money found in mount Pangæum, coyned of Aegineta, which as Plini saieth had beene better vnknowne then founde. Then money being founde, warres ensued by Ninus, which was the first that euer warred after the deluge. Then Idolatry sprung vp by Melissus King of Creet: Images and pictures were first made by Epimetheus. Tribute was appointed first by Darius: Fighting on horsebacke by the Centaures, was first practised. Immediatly thinges were founde apt and necessarie vnto wars after that Mars first inuented the way therunto. Then the Lacedemonians, people of great antiquitie, founde first the Helmet, a sworde, and a speare. The Scithians founde first the vse of bowes and arrowes. The Thracians most auncient in this, for that Mars as they supposed was borne with them, being honored as the God of warres, founde and sought diuers things

Athenes.
Argos.
Diospolin.
Pallas.
Ceres.
Tiphis.
Aegineta.

necessa-

neceſſarie for warres. Happie was that man that might then inuent ſome thing or other to profitte his countrie: and thus the wit of man ſought ſo deepely, ſtudied ſo painefully, that from a rude & lumpiſh Chaos, the world wared beautifull, men wared ciuile, and all thinges became ripe and perfect by the induſtrie of man. After that the world grew vnto ſuch ripeneſſe that liberall ſciences were found and vſed in all places, as things neceſſary vnto man, and that there was nothing vnſought, that might induce profit: both hearbs, ſtones, trees, and all thinges within the compaſſe of the earth were ſearched to what end they were, and vſed accordingly vnto ſome purpoſe: yea as ſoone as Vulcanus or Prometheus found out the profit of the fire, Anacharſis the Scythian found firſt belowes to blowe the ſame: as ſoone as Ceres taught to till & plow, ſtraight did Argeus did inuent the dunging of the ground. As ſone as euer Vrania found firſt Aſtrologie, the people of Chaldea ſtraight practiſed the ſame. As ſone as Errato had the vſe of Geometrie, the people of Egypt ſtraight exerciſed the ſame. To be briefe, after that Clio found firſt Hiſtories, Melpomene Tragedies, Thalia Comedies, Polyhimnia Rethoricke, Caliope Poetrie, or rather Pallas herſelfe, whom al the Grecks ſuppoſed to be firſt founder of ſciences & artes: Simonides ſtraight inuented the arte of memorie as the regiſter and ſure recorder of knowledge to keepe the ſame. When the vertues of hearbes were found of Mercurie of Chiron, & of others: Then Hyppocrates & Auicenna practiſed Phiſicke therewith, though the moſt part do attribute vnto Apollo the firſt exerciſe in Phiſicke and vnto his ſonne Æſculapius the practiſe of Chirurgerie, Dedalus in Creete was the firſt Carpenter. Amphion the firſt Muſition in Thebes. Tages the firſt Soothſaier in Hetruria. Nothing eſcaped mas induſtry, in ſo much that Ariſteus king of Arcadia firſt found the vſe of Hony

Vulcanus.
Anacharſis.
Ceres.
Argeus.
Vrania.
Errato.
Clio.
Melpomene.
Dedalus.
Amphion.
Tages.

ny, and the nature of Bées, The Lydians to die Woll. the Egyptians the first vse of Flaxe. The Phrygians to sewe first with nedles. The Hetruscans weauing. Nature left nothing vnsought for her owne profit, as Plautus saith, she is alwaies desirous to inuent and to know new thinges. Victories and triumphes were first inuented by Dionisius, Crassus made the siluer Garlād first to be worne in Rome. The Phrygians made the Chariot first. Hunting by Artaxerxes was made, and lawes thereunto appointed. Epeus for that he inuented the brasen Horse in Troy for the Grekes, is famous. Perillus for that he made the brasen Bull in Agrigentum vnto the Emperor Phalaris is renowmed, though the one was made to satisfie tyrannie, and the other to accomplish treason: yet such was the desire that men had to fame, that alwaies they studied and coniectured what best might aduance them thereunto, which was and might be a perpetuall memorie of their attempted trauaile. What a thing was it to see in ancient time the inuention and pollicie of men in all countries, what orders, what lawes were in all places, to conserue that by wit, which afterwardes they destroyed by warres, before Antigonus shaued and spoiled Macedonia: before Ninus empouerished all Asia: before Alexander destroyed the whole world. What was not inuented in Rome before Iulius Cæsar and Pompeius altered it, before those wicked members Silla and Marius spoiled it: before that rebel Catiline disturbed it: before Marcus Antonius and Augustus quite destroyed it? So that pollicie of men in obseruing lawes & orders, their wisedome in framing them, their magnanimitie in defending them, were topsey turuey throwne downe afterwardes by cruel tyrants and wicked princes: as Caligula, Nero, Tiberius, Heliogabalus with others: so that time findeth all things, and endeth all things: time maketh, and time destroyeth.

Epheus.

Perillus.

¶ Of

¶ Of sumptuous and wonderfull buildinges.

I Thought it best to place other straunge and wonderfull buildinges, which were made by mens handes, togither with the marueylous workes of nature: and because some amongst the rest are so famous, that for the renowne thereof, they are named in number the seuen wonders of the worlde. The first was called Pyramides, which the Kinges of Egypt made by the Citie of Memphis, a miracle so made that twentie and two yeares, fiue thousand were occupied and trauailed in the same: either, as Plini saith, to busie the vulgar people lest they should be idle, or else to shew and bragge their superfluous wealth in making so huge a worke. The second were the walles of Babylon, which Queene Semiramis vnto her perpetuall memorie hath made a monument amongst the Persians. In making of these walles, she kept three hundred thousand men at worke, vntill these walles were made of two hundred Cubites height, and fiftie Cubits broad, hauing a hundred gates, wrought of brasse round about, to come and goe vnto the Citie, and from the Citie: And vpon the Walles were made three hundred Towers: she brought Euphrates one of the foure flouds of Paradise to passe through the middest of Babylon. The third in order was the sumptuous Tombe of Mausolus King of Caria, which Queene Artemesia his wife made so gorgeous, that it was twentie & fiue Cubites long of height, in compasse foure hundred and

Pyramides.

The walles of Babylon.

Mausolus Tombe.

eleuen fot, and wrought round about with fire and thirtie pillers and broad beames; hence all the monuments and braue buildings of Emperours and Kinges toke their patterne, for it was so curiously wrought, that vpon the East side, that famous workeman Scopas shewed his skill: vpon the West side that renowmed Leocares wrought his cunning: vpon the North side *Briax* a man of great name applyed his part: and vpon the South side Timotheus did what he could to winne fame. These foure famous workemen had more fame by making the tombe of Mausolus, then for all the workes that euer they made before. These two noble Quænes can not be blotted out of memorie all the while that the name of *Babilon* is reade off in bookes, or the Tombe of Mausolus spoken off with tongues. Now to passe further to speake of that monstrous monument, and huge miracle which excelleth all the worlde for worke, I meane the great Temple of Diana amongst the Ephesians, which all Asia were occupied withall two hundred and twentie yeares, almost with al powers of the world at the building thereof. This Temple was made nigh the seas for feare of earthquakes: it was foure hundred twentie and fiue fote long, two hundred and twentie fote of breadth, it had a hundred twentie and seuen pillers, which for the wealth thereof, euerie one after another was made by a king. The chiefe maister of this worke, was Ctesiphon, whose fame thereby was spread ouer all the world. The fift was the hie Tower which King Ptholome made in the Ile of Pharos, to ease the saylers vpon the Seas. This Sostratus made so high that in the night time there hanged a Candle for a light & marke vnto poore Maryners, which could be seene for ỹ height of ỹ Tower almost euerie where. The other two & last of the seuẽ wonders, were two Images, the one for Iupiter, made by Phydias, of Iuory in Olimpia. The other made

The temple of Diana

Pharos towne

The simuler of Iupiter.

made for Phœbus in Rhodes, by Cha. Lindus, whose hugneſſe was ſuch, that it was threeſcore and ten Cubites high: ſo great was this Coloſſus, that when it fell downe by an earthquake, it ſeemed a wonder to the beholders: euery finger that he had was more then a man of this age. These ſeuen huge and monſtrous workes were called the ſeuen wonders of the worlde, which Plinie and Plutarch ſpeaketh of in diuers places. Some ſuppoſe that Cyrus regall Pallace which that cunning workman Memnon made, might bee iuſtly numbred with theſe worthy and famous workes. But to proceed to other ſumptuous buildinges, though not counted of the ſeuen wonders, yet allowed amongſt the beſt for ỹ ſtately work of the ſame, & of no inferiour fame: as *Labirinthus* made by Dedalus in Créte, of ſuch difficult worke, that hee that came in, could not without a guide come out againe. Three others were made lyke vnto that, the one in Ægypt which Smilus made: the other in Lemnos which Rhodus wrought, and ỹ third in Italy which Theodorus made. These 4. *Labirinthes* were ſo curiouſly wrought, ỹ Porſenna king of Hetruria tooke hence example to make him a monument after death, to bury himſelfe. Againe, after theſe there were other wonderfull workes made by the kinges of Ægypt, called Obeliſci, ſo renowmed and famous buildings, that when Cambyſes, king of Perſia, at the ſiege of the city of Sienna ſawe but one of them, hee was in ſuch an admiration that he thought them inuincible. Phyus made one of fortie cubits. King Ptholomeo made another of foureſcore Cubites in Alexandria: and diuers others which for their fame were then counted as maruelous as any of the ſeuen wonders. But let vs ſpeake of ſundry buildings, aſwell of Cities and Townes, as alſo of Temples, Houſes, and Pallaces, whoſe fame thereby longe flouriſhed: as Romulus by building of Rome. Cadmus by building of Thebes, a citie of Boe-

The Image of Phœbus

Labirinthes

Obeliſci

Romulus
Cadmus

Ogdous. tia in Greece. And Ogdous by the buildyng of the famous City of Memphis in Ægypt. Neither may I escape any, sith I tooke vpon me to recite all, whose renowmes and names by these their worke doe yet liue.

Alexander. I must not escape Alexander the great, which in his businesse and great warres, made a Citie of his name,

Darius. named Alexandria. I must not forget king Darius, which likewise builded vp Susa, a citie in Persia. These two kings, though they destroyed thousandes of cities, yet they builded some cities. Neither may I omit Cæ-

Augustus. sar Augustus, which made a famous Citie in memorye of the great victory ouer Antonius and Cleopatra, and named it Nicopolis, ỳ is in english, the city of victory.

Ninus king Ninus, an auncient king, made the city of Ninive, within two hundreth yeares after ỳ flod of Noah.

Sichem. Sichem made Sidon: Agenor made Tire. Then the

Agenor. world wared populous, and kings began to builde euery where for the furtheraunce of ciuility, and encrease of pollicie & wit, in which the worlde in the beginninge was very rawe: for as the worlde grewe vnto ciuile order and perseueraunce of things: so with all Cities and Townes were builded, Castles fortified, and high walles rayled for a Bulwarke, and a Defence vnto the same: so by litle and litle the world was full of Cities. Then Siracusa was made by Archias. The citie of Ar-

Phoroneus. gos was made by Phoroneus. *Laodicea* by king An-

Antiochus. tiochus. And so briefly to recite them ouer, the noble & famous city of Troy in Phrygia, was made by Dar-

Dardanus. danus. Arpos, a Towne in Apuleia, was built by *Dio-*

Diomedes. *medes*: and so Telegonus builded Tusce in Italy, being

Telegonus. the sonne of Vlisses, a Greek. Capis likewise made the citie Capua, which Hannibal layde long siege at: but least I might bee to longe in rehearsing the builders of famous cities, hauing iust occasions to respect the time, I will ende with Cities and Townes, alwayes considered that women ought not to be forgotten, as Semi-

ramis

ramis Quéene of Persia, which builded vp the Citie of Babylon: Quéene Dido, which made the warlike citie of Carthage: king Acrisius daughter *Danae*, which builded in Italy a great Towne called Arde. Diuers Quéenes, and noble women, are for the lyke no lesse famous then men were. Now pausing a while, we wil repeate those that encreased the cõmon wealthes, & beautified them with other kinde of buildings. Amongst other myracles, and wonderous workes, Mount Athos was made of Zerxes nauigable, euen vnto the sea, eleuen yeares hée kept thirty thousande men to bring his minde to passe. Cæsar made in one day two famous Bridges: the one ouer the riuer called Rheum, and the other ouer the riuer called Ara in one day, which was almost incredible. Alexander the great made such a Tabernacle at the mariages of the nobles of Macedonia with ỳ women of Persia, as Ælianus doth witnes, that a thousand Persians, and a thousande Macedonians, and fiue hundred with swords and siluer Targets lodged in that house, while the mariages continued. Trayan the Emperour made such a Bridge on Danubie, that for length, breadth and height, all the worlde coulde not shew the like. What shoulde I rehearse the Temple which Solomon made in Hierusalem, vnto ỳ which, must néedes the Ephesians, with the Temple of Diana, and the Carthaginians with the Temple of Iuno, créepe and geue place, for a princely Pallace and royall dwelling: néedes must Alexander for all his brauery, and Clodius house, which was the spectacle of Rome, yéelde vnto the golden Hall of Nero: but of fineneſſe of workes, if the rareneſſe of skill, if I say the worthineſſe of wonders might claime place, and iustly chalenge fame, I shoulde prayse Spintharus for the making of ỳ Temple of Apollo in Delphos, or Meleagenes for his worke in Prienna, in making ỳ Temple of Minerua. Shoulde I commende Epeus for his cun-

ning about the brasen horse in Troy? Shoulde I commend *Perillus* for his brasen Bull in Agrigentū? yea, or Vulcanus, whom ỳ Poets faine for his skill & knowledge in working, he was appointed by Iupiter to worke onely for the celestiall gods: or the Image of Diana in Chios, who was so skilfully made, that vnto those that came vnto the Temple, she seemed glad and ioyful: and vnto those that went out of the Temple she seemed sad and angrye? Shoulde I praise the artificiall golden birdes made by ỳ Sages of Persia? or the curious worke of Pallas Temple in Ilyon? No certainly, but the worke and inuention of noble nature, vnto the which, nothing is hard: It piercth the Cloudes, it wadeth the Seas, it compasseth the whole worlde: that is the cunnyng workman, the skilfull Carpenter, which sayth Cicero, guideth euery man as a Captayne. I might here haue occasion in this place to speake of the worke of nature but that it is needeless, considering howe familiarly shee instructeth any man vnto her workes, which is most straunge and marueylous.



¶ Of painting.

HOrace that learned Poet, affirmeth that the like power and dignitie is giuen vnto a Poete, as vnto a Painter: naming the one a speaking picture, and the other dumbe poesie. For painting vnto the ignorannt, was as printing vnto the learned. Where the one viewed with the eie, and the other read with the toong. Painting and grauing were the auncient monumentes of Greece, and so muche esteemed, that Phydias wart so famous amongst the Greekes, as Plini doth witnes, for that he made the Image of Minerua in Athenes, so artificially and so subtilly, with a great Target in her hande, wherein were grauen the warres of the Amazons, and the Combates of Giauntes: the rebellion of Centaures and the Lapitheans, that all Greece mused much thereat. Nealces in like sorte did set forth ỹ wars betwixt the Egiptians and the Persians, so liuely to beholde, and so worthily wrought, that the beholder thereof might be aswell instructed in sight, as the learned in reading the historie thereof. That cunning Philoxenus did also as effectually set foorth the warres betweene Alexander the great king of Macedonia and Darius king of Persia in colours, as either Curtius or Diodorus did expresse it with writing. The noble Painter Timantes, at what time that worthie Greeke Agamémon at the siege of Troy, was enforced by an Oracle to sacrifice his daughter Iphigenia, to mitigate the fury of the Gods: he beholding the woefull hap of Agamemmon, ỹ the sorowfull state of the Greekes: the solemne sadnes of the sacrifice, the order and state of Iphigenias

death, did so set it forth, that it was more lamentable to behold it in colours, then rufull to reade it in letters. A science belonging vnto noble mindes: and sometime so esteemed of the Greekes, that their fame much thereby was augmented. What almost was done or written in Greece, but it was straight set foorth in colours? No warre anie were, but it was painted out in Greece. No straunge historie of anie thing, but it was expressed in common colours: insomuch that philosophie it selfe, which was so honoured then in Greece, was set foorth in Tables. That learned Xeuxis did paint in a Table the picture of Iupiter, sitting in his throne, with ỳ rest of the Gods about him: where likewise was shewed ỳ historie of Hercules, howe he yet in his cradle slue the two great Snakes, or rather Dragons, where his mother Alcumena, and his supposed father Amphytrion did fearefullye beholde the death of the two Dragons, and the escaping of young Hercules their sonne, beyng a childe. Nychomachus did liuely expresse the boldnes of Theseus and Perythous in attempting their voyage to king Plutoes region, blazing in tables their large enterprise, in rauishing and taking away Queen Proserpina from her husband Pluto. So skilful was Licias so cunning was Philiscus, that they made a subtile Chariot, wherein Apollo, and his sister Diana, & hys mother Latona were perfectly grauen, and the nyne Muses orderly set, and that vpon one stone. Praxiteles excelled all men in the like, for hee graued in marble stone, the Image of Venus so perfectly and so liuely in eche point, that a certain young man (saith Plini) fel in loue with the image, and came often in the night when none knewe, to kisse and clip the image of Venus: as sometime wee read of Pigmalion ỳ cunning Greeke, which likewise fell in loue with his owne handy work in garnishing and decking with fresh flowers & greene leaues his own work. But to speake of Apelles, Pirgoteles

Zeuxis.

Licias.
Philiscus.

Praxiteles.

Pigmalion.

Apelles.
Pirgoteles.

teles

teles, and *Lisippus*, was faine was spreade ouer the whole worlde, in so muche that Alexander the great commaunded that none in Greece should paynt him in colours but Apelles: none to graue him in stone but *Pir*g oteles: and none to faine any part of his princely person but Lisippus. It were too much to speake of Callycratis, Phycærides, and diuers famous menne moe, wherewith Greece sometime flowed: whose fames and worthye reportes, made Paulus *Aemilius* that noble Romaine, from Rome to send vnto *Athenes* for two kinde of menne: the one a Philosopher to teach his sonnes, the other a Paynter, to set foorth in tables the great triumphes and victories which hee gotte ouer the *Lygurians* and Persians: and one manne beeyng a learned Philosopher, and an excellent Painter, named Metrodorus, was sent from Athenes vnto Rome for the purpose. Poets and Painters were muche set by in auncient time: for euen as these aforesaide Painters were famous and renowmed, so were Poets honored and esteemed. For we read that *Alexander* the great would neuer goe vntohis bed without Homers Iliades and his dagger vnder his Pillowe. Hee so muche esteemed Pindarus the Poet, that he spared a whole streete in Thebes from burning for Pindarus house, whiche was in that streete. That renowmed Emperor *Augustus* so honored Virgil, that being dead, his books were worthily honored and embraced of *Augustus*. So that noble Emperour Gratianus aduaunced the Poet *Ausonius* vnto the office of a Consull for his learning and knowledge in Poetry. The fable of Chaos, the deluge of *Deucalion*, the rebellion of Giauntes, with innumerable mo, which vnder the shadowe of fables haue great wisedome and knowledge. At what time king Philip of Macedon, the long enimie of *Athenes*, had demanded vpon condition of peace, tenne Orators of *Athenes* to serue him, and to remaine with him in Macedonia.

Lisippus.

Homer.

Pindarus.

Virgil.

Ausonius.

Demosthenes his fable.

Demosthenes that sugred Orator, made an open Oration before king Philip, where hee brought the fable of the Woolfe and the sheepe, that as the Woolfe did offer peace vnto the sheepe vpon condition the doggs should tary at home: so king Philip offered peace vnto the Athenians vpon conditions that the Orators, which as dogges doe barke at the Woolfe, barked at him, shoulde be taken away: and so soone he would destroy Athenes beeing spoyled from their Orators, as the Woolfe would spoyle the sheepe without dogges. This fable much edifieth the Vulgar people. Menenius Agrippa a Romaine Counsellour, rehersed oftentimes the fable of the belly and members, when that hee went to make any foes friendes, to bring rude rebels agaynst their Prince and their country, vntill amitie againe. With the which fable hee reduced and brought againe those that offended most against their countrey, to be cheefe ayde and helpers vnto their countrey. Thucidides doth witnesse that by a fable, that noble Captaine Pericles yelded courage vnto the Athenians being sore oppressed and vered, in a maner a spoyle vnto their enimies, the Lacedemonians, manfully to resist their violēce againe, and to winne victorie, where before they were almost conuicted. The noble Consul Cicero, by a fable of Giges ring, how he went inuisible vnto King Candaules wife, and made him a Cockold, would apply the same vnto those glorious persons that often delite in their owne folly and ill behauiours. as sometime the Poets faine of Ixion, who bragging and boasting of Iuno, he got the Centaures, engendred of a Cloude in steed of Iuno. Quintilian saith, that fables contein vnder fained wordes, most excellent wisedome: for Erasmus doth often repeate the fable of Grashoppers and the Antes, to exhorte men to trauayle and to labour with little Antes. Plato that diuine and noble Philosopher, in his second book, De Rep. doth vse these fables.

Agrippa his fable.

The fable of Pericles.

Tullies fable.

Aristo-

Aristotle in his Rhetoricke proues is not without fables. Marke how fables ease the Philosopher in his studie, helpe the Orator in his perswasions, garnishe the Diuine in his sermons: and in fine they bring pleasure in any thing. Thus I thought good to write in the commendations of Painting, and Poetrie, of which for the secret friendship and for the affinitie of one with another, much more might be spoken, I meane not those fonde foolish and fantasticall fables, fostered by women and old men sitting at the fire, where often the idle brain is occupied: but those wise and prudent fables of Poets which containe wisedome in sense, though they seems light in words, which durst not be opened plainly in those daies, for the tyrannie of Princes which then would not haue their faults toucht by any, yet were they couertly reproued in fables Poeticall: As the fable of Sphinx, of Circes, of Tantalus, of Acteon, and of others.

¶ Of Eloquence.

PYrrhus, king of the Epirotes and defender log of the Tarentines, was wont to say of Cineas his Orator, that hee wan inbie victories through the eloquence of Cyneas, the through the force and puissance of al his Epirotes besides: for through eloquẽce would Cyneas make the stout enemies to yelde: and by eloquence would Cyneas move the cowardly souldiers to victorie. Valerius a noble and an eloquent Romane, at what tyme the Kinges of Rome were expelled, and their names quite banished: and now the popular state hauing such libertie thereby, that the whole Citie through sedition and late sprong libertie, was lyke to come to ciuile warres betweene them selues: had not I say Valerius appeased the furie of the people, being readie in hearts to become enemies vnto their countrey, finding them triumphing much and reioysing within them selues, deuiding one from another to maintaine discorde: hee reduced them not onely through his eloquence vnto peace and quietnesse: but also vnto such state brought them, that where Rome was like then to fall to ruine, Rome at that time began to florish and prosper. Great was the force of eloquence in Marcus Antonius, which with his sugred and sweete perswasions turned the furious rage and tyrannie of the souldiers of Marius and Cinnanus being sent of these two cruell Captaynes to kill him, vnto such lenitie and mercie, that hauing their swordes naked drawen, readie to accomplish promise with Marius, hauing heard Antonius his eloquence,

Cyneas.

Valerius.

M. Antonius.

as

as men conuicted with wordes, coulde neuer kepe promise with Marius though they had great rewardes appointed: nor could of them selues, though enemies they were vnto Antonius, finde in their heart to kill him. Pericles wanne such renowme in Athenes by his eloquence, who sometime was scholler vnto Anaxagoras, that hee had the gouernment and rule of Athenes committed vnto him, as vnto one in whose wordes the people reposed more credite and trust, then they had in the force and strength of all Athenes beside: Insomuch that when hee would speake any thing vnto the people, such mellifluous wordes and sugred sentences proceeded forth of his mouth, that they were amazed or astonied to heare him: willing alwayes, neuer weary of his counsell. We read that the eies did water to see him, the eares allured to heare him, the hart conuicted to yeld vnto him. Cowards are made courageous, and stout tyrauntes are made gentle and mercifull: Cities preserued, victories gotten, and all by eloquence. What is it but man is able through comely gesture, and apt pronunciation to bring to passe? What coulde escape Cicero in Rome? What might haue annoyed Demosthenes in Athenes? Whose knowen eloquence, whose learned perswasions, whose sweete and sugred wordes, coulde aswell moue enmitie in Athenes toward King Philip, as it coulde kindle loue in Rome towarde Pompeius. Such is the excellencie of eloquence, that it moueth as well men to beholde, for the gesture, countenaunce, and pronunciation, as it doth enforce men to heare for the maiestie and sweeteneſſe of wordes. For Hortensius was not so eloquent in wordes, but he was as comely in gesture, and so excellent in either of them that when he spake before the people, Senatours, and Citizens of Rome, they were no lesse enamored with his sight, then they were allured and entised with his wordes: for hee laboured no lesse outwardly to please

Pericles.

Cicero.

Demosthenes.

Hortensius.

time, then he studied inwardly to please men. Therefore Demosthenes, the Well of flowyng eloquence, beeing demaunded what was the chiefe part of eloquence, answered that it was pronunciation. Again, being demaunded what was the seconde part of eloquence, he saide pronunciation. And so the third time being likewise demaunded, saide as before, pronunciation: insomuch that hee trauelled and studied oftentimes to haue this pronunciation, beyng somewhat by nature letted to speake, putting stones in the rose of his mouth, and wrastling with nature, vntil he had the perfection of pronunciation. When Aeschines had forsaken Athenes for certeine causes, and was come vnto Rhodes, whose fame for his eloquence was spread not only in Rhodes, but well knowen in all Greece: after he was earnestly desired of the Citizens to recite some Oration, or other of his owne making, whereby the Rhodians might see and heare that which long before of all men they heard praysed: he to satisfie the request of the Citie, repeated an Oration that he made against Ctesiphon, wherein the people of Rhodes mused much at his eloquence: and when he had ended his own Oration that he inueighed against Ctesiphō, to put ỹ people in a greater admiration of eloquence, hee recited another Oration that Demosthenes made in the defence of Ctesiphon against Aeschines, wherin the people were amazed at the eloquence of Demosthenes more then at the first, which when Aeschines sawe that his enemy Demosthenes was so praysed (for they were one enuious of another) he was enforced to speake ỹ if the Rhodians might heare but Demosthenes himself, thē wold they rightly praise him, sith ỹ they praised Demosthenes Oration in Aeschines mouth. For no man hath so great a delite to tell another mans tale, and specially his enemies, as he hath pleasure to set forth his owne. Plato therefore that famous Greeke attributyng vnto euerie

Aschines.

man

man due honor, when certaine men skilfull in Geometrie came to aske Platoes counsell concerning the measure, quantitie, and longitude of thinges, hee counselled them to goe vnto Euclides, where they should be sufficed and fully satisfied of their demaundes: for that Euclides might lawfully speake in Geometrie, for it was his profession. For euery man, saith Aristotle, may boldly speake in that which he professeth. And therefore Apelles that noble & cunning Painter, when a Shoemaker came vnto his schole, and feeding his sight with the worthie workes of Apelles, he found fault with a latchet of a shoe, Apelles, because he was a Shoemaker, gaue him place, and amended it. The second day the Shoemaker came againe, & found fault in the hoase: then Apelles answered and saide, that a Shoemaker ought not to iudge of any thing but of the shoe. Euery man that thinketh him selfe eloquent for that hee hath his tongue at will, and can shift matters skilfully in his owne iudgement, is not that eloquent man which Cicero speaketh off, that hath his partes of Rethoricke wherewith he doth perswade to the good, and dissuade from the euil: He doth comfort the afflicted, he expelleth feare and terror from men, he stoppeth againe the stout and insolent. This man is able, saith Cicero, to win Townes, Countries, Castles and kingdomes: this eloquence in aduersitie is solace: in prosperitie an ornament: in youth laudable: in age delectable: in all men profitable. Wherefore, not without cause did M. Antonius vse to say, that oftentimes he saw and heard fine tongued men, but he neuer saw nor heard any eloquent man: for though, saith Cicero, we follow Nature as a Captaine, vnlesse Arte bee coupled and knitted withall, wee follow a rude and barbarous Captaine. What Captaine was Paulus being in warres with King Perseus? In a certaine cleere night when ỹ Moone vpon the sodaine shifted her selfe from sight, and the

Euclides.

Apelles.

night became verie darke, all the ſouldiours of Paulus, yea, Paulus himſelfe being their generall and Captain, were diſmaide and quite diſcomfited, thinking it had beene ſome prodigious ſhow to prognoſticat miſhap to come, and readie to yéeld in hart and courage, vntill Sulpitius began to perſwade the rude Souldiours with reaſon, opening the cauſes vnto the Souldiours, and declaring the effectes of the ſuperiour bodies ſo eloquently, that then being readie to yéeld for feare, they were by the eloquence of Sulpitius perſwaded to fight valiantly: and where through feare of that ſodain ſight and chaunge of the Moone, they were readie to yéeld as Captiues to King Perſeus, they were ſtirred and moued by the eloquence of Sulpitius to become Conquerors and Victors ouer King Perſeus in the ſelfe ſame night. The like did Pericles ſometime amongſt his ſouldiours of Athens, at what time the Sun ſo darkened, that great terror and feare came vpon the ſouldiours: he eloquently perſwaded his ſouldiours, and told them euen as hee heard of his maiſter Anaxagoras, the cauſe thereof, and quite expelled feare from the ſouldiours by reaſon, and made them bold againe through eloquence. In Africke there was in the time of Anaſcarimis a Philoſopher named Afranio, who being demaunded what hee did learne all the dayes of his life, anſwered: to ſpeake well, the ſecõd time being aſked, what he taught vnto others, anſwered likewiſe to ſpeake well: at the laſt hee was demaunded what he knew in any ſcience, hee ſaide, I know nothing but to ſpeake well: ſo that this old Philoſopher Afranio learned, taught nothing, nor knewe any thing but to ſpeake well: and moſt certaine it is, that he that conſumeth all the dayes of his life, to learne to ſpeake well, and knoweth nothing elſe but to ſpeake well, ſpendeth his time very well.

Sulpitius.

Pericles.

Afranio.

¶ Of

Of thoſe that had their pictures and Images for a ſhow of their deſerued fame erected.

THE greateſt honor that both Grækes and Gentiles vſed towarde thoſe that deſerued well in the common wealth, was to aduance them by pictures painted, and images gloriouſly grauen: thinking thereby either to enflame them further to do good, or elſe to diſcourage them againe in doing euil, by baniſhing and neglecting their pictures: which when Fauorinus the Philoſopher heard that the Citie of Athenes had reiected his picture, becauſe Adrian the Emperour was angrie with him, ſaide: I am right glad thereof, for better ſaid hee had it bæne for Socrates to haue had his brazen picture broken and throwne away for ſome ſhew of diſpleaſure by the Athenians, then to be depriued of his life for nothing by the Athenians, for the ſureſt ſtate of all is not to bee knowne. Ageſilaus therefore, King of the Lacedemonians, vnderſtanding that the inhabitants of euerie countrie in all Græce, had decreed to put vp the picture of Ageſilaus for a memoriall of his vertuous and noble acties, to bee as monuments of his life after death: returning then from Egypt vnto Græce, being verie ſicke a litle before he dyed, hee wrote letters vnto Græce, that they ſhould make no pictures, no Images, no painted ſhewes, no grauen worke of his perſon, ne yet of his life, ſaying: If I haue done well in life, the vertue thereof is a ſufficient monument when I am dead. Cato Senior was of that opinion, that he had rather that men ſhould aſke, why hath not Cato his picture ſet vp: then to aſke, why hath Cato his picture vp: A number of ſage Philoſophers, of wiſe Princes,

Fauorinus.

Ageſilaus.

Cato.

haue lothed and vtterly neglected this kinde of flatterie, which then was thought to bee the greatest fame and commendation of all thinges, to haue their pictures in places set vp, to make mention of honor and dignitie. which thereby is meant, either for restoring of libertie lost, or in defending from tyrannie, or in sauing of Cities, or for such thinges done, pictures were erected to aduance their fame thereby. As Aristogiton and Armodius, because they deliuered Athenes from the tyrannie of Pysistratus, had their pictures straight with great estimation set vp of the people of Athenes. Likewise Marcellus because he subdued Siracusa, vanquished the French men at Padway, gaue the repulse vnto Hannibal at Nola, had his picture set vp in the Temple of Pallas, with an Epigramme written in letters of golde, vnto his great praise and commendation. Eutropius saith, that Claudius Emperor of Rome had his picture made with a golden Target in his hand, because he vanquished the Gothes, which were about to spoile the countrie of Macedonia. Numa Pomp. the second king of Rome, and Seruius Tullius the first king had their pictures a long time amongst the Romanes in great honor and fame. Sesostris King of Egypt, for his Marshall feates, and vertuous actes was honoured in his countrie with diuers pictures. Polydamas, that strong Champion in the games of Olimpia, for that he being without weapons, and naked, slew a terrible Lyon, and held fast by the fot a huge great Bull, & with the other hand stayed a running Chariot, had his picture therefore erected and set vp in Olimpia. In Athens how manie pictures were set vp of noble men & learned philosophers, as Conon, Euagoras, Phocio, Isocrates, & others, which were now vp, now down, as mutable fortune fauoured or frowned, the state and life of men being vncertaine & changeable. As Demosthenes hauing his picture in Athens had this Epigramme

Aristogiton. Armodius.

gramme written rounde about the picture: If Demosthenes had had courage and strength as he had wit and eloquence: neither Philip, nor his sonne Alexander, nor all Macedonia had euer vanquished Græce: yet this Demosthenes was exiled & banished Athenes diuers time. So harde was it to please the people then, which had the chief gouernment in Athenes and Rome, that for smal displeasure cõceiued, yea for nothing they were moued to requite good men with cruell deeds, as banishment and death. As in Rome, Cicero for Clodius sake, after sure and sounde seruice often shewed towarde his countrey, was at length banished: yea, Marcellus of whom ye heard before, that his pictures were set vp in Rome for his trueth & seruice towarde his countrey, was afterwarde enforced to flee vnto Græce from Rome, where so well he was before esteemed. So of Aristides, Thrasibulus, Hippias, and Thucidides, men sometime honoured in Athenes with pictures, for the noble and excellent defence of the Citie, and yet for nothyng in time exiled, the pictures taken downe, and the monumẽts broken. So Popilius, Opimius, Metellus, Scipio, and Liuius, with others, which sometime in Rome were highly honoured with pictures, and yet at length the like fortune as these aforenamed Grækes had, vnto them likewise happened. Such is the vncertaine pilgrimage of man, the wanderyng waues of the worlde, the mutabilitie of Fortune, as there hath bæne full proufe shewed of the same frõ time to time in all places, in banishing, in murthering: yea, again in worshipping and honouring. As for example we reade that Alexander the great was borne in Pella, a Towne in Macedonia, dyed in Babilon. King Cirus borne in Persia, and slaine in Scythia. Hannibal born in Affrike, yet buried in Bithinia. Cleomenes king of ỹ Lacedemoniãs, borne in the Citie of Sparta, yet his graue was made in Egypt. Crassus and Pompeius the great, borne in Rome:

Demosthenes.

Cicero.

Marcellus.

Cleomenes.

Crassus.

Rome: the one dyed in Asiria, the other in Egypt. Paulus Aemilius dyed in Cinna. T. Gracchus in Lucania. Augustus Cæsar in Nola. Trayane the Emperour in the East part of the worlde, with diuers other famous men borne within the Citie of Rome, as these Gentlemen, Cornelii, Scipiones, Catones, Decii, noble families, who dyed lyke Pilgrimes of the worlde, scattered one from another. So in Athenes were Themistocles, Theseus, Solon with others: yet in Syria, Cyprus and Persia were they buried. King Iugurtha borne in Numidia, buried in Rome. Againe, King Aegeus borne in Athenes, Pharao in Egypt, Aiax in Græce, Leander in Abidon: yet their graues and buriall was in the bottome of the Sea. Marke how puissaunt Princes of the world, and mightie Kesars were subiectes vnto Fortune. And see againe the learned and sage Philosophers, which as I saide before, had their names aduaunced, their persons esteemed, their pictures erected, yet not able to auoid the furious frets of Fortune: as Pythagoras, born in Samos dead in Metapontus. Virgil, born in Mantua, buried in Brundusium. Terence born in Carthage, brought vp in Rome, and ended his life in Arcadia. These Princes and noble men, had notwithstanding in diuers places their fame spread, their name aduaunced, and their pictures euery where erected. Gorgias Leontinus was the first amongst the Grekes for his wisedome and eloquence that had his picture set vp in Delphos, in the Temple of Apollo. His scholler Isocrates had for his wit & passing eloquence, in Olimpia his picture erected. Demetrius, Theophrastus scholler, after hee had ten yeares with all diligence and industry gouerned the state of Athenes, hauyng three hundred and threescore pictures in Græce, erected and set vp for his fame and renowme in administration of the common wealth: yet were they all broken and taken down of enuy afterwarde, which when Demetrius heard of

T. Gracchus.

Iugurtha.

the

the inconſtancy and enuy of the people in ſhewing their malice therin, he ſayd: Though they exile my pictures, yet can they not baniſh ỹ vertuous cauſe of the pictures. Mithridates king of Pontus made a worthy monumẽt at Sylo vnto Plato, about the which as Plutarch ſaieth was written this ſentence: Mithridates made this picture of Plato, and dedicated the ſame vnto the Muſes. Mutius Scæuola had his picture in Rome, for that hee deliuered the Citie of Rome from Porſenna King of Ethruſcan: for the like Cocles was not forgotten of the Romanes. It were vnto ſmall purpoſe to ſpeake of Lucullus, of M. Attillius and Octauius, whoſe fame and renowme made their pictures to be monuments therof. What ſhould I embuſie my ſelfe with infinit names of men, ſith women well deſerued the ſame, as Tanaquil, Tarquinius wife: Cloælia a Virgin of Rome: yea, as Quintilian ſaith, Phryne for her beautie wãted not to be commended by pictures, ſo common were they for all men, that I referre thoſe that will reade further of this, vnto Plini, where hee may at large ſatiſfie him ſelfe in that point. I ſhould be ouermuch charged to recite the places, perſons, and time, only this, that pictures were erected to aduance their fame, and to ſtir them further in ſuche procedinges as were the cauſe of theſe their pictures. Therefore as before is ſpoken, they ſhall finde in Plini more of them.

Mithridates.

M. Scæuola.

Tanaquil.

Cloælia.

Of those that defended diuers from death, from Serpents, Dragons, Lions, and of cunning Archers.

Then as by these valiant & noble conquerours, not only Townes, Cities, and Countries, were defended, but also Serpents, Dragons, Lions, and other monstrous and wilde beasts were slaine: so diuers and sundrie captiues and prisoners were deliuered from death vnto life. How many did famous Hercules that offspring of the Gods, saue from the gulfe of Auentin, where that Cacus both daye and night murthered the passers by? How many deliuered hee from the huge monster Chimæra, which continually with flashing flames of fire, feared & slue diuers valiãt men? For he had three heads, one of a Lyon, the seconde of a Dragon, the thirde of his owne monstrous proportion. He againe slue Sphinx a terrible beast in Ethiopia, which with his sight destroyed men: How he ouercame Gercon, Cerberus, & Diomedes, and diuers other enterprises, it is before rehersed. Perseus after that Neptune had defloured Medusa in the Temple of Pallas, the Goddes being displeased therwith, turned euery haire of her head vnto Snakes, whose sight was so venemous, that whatsoeuer hee was that beheld her, dyed presently: Perseus I say, slue the same, whereby he deliuered diuers that should else haue perished. Cappadox being then tribute of the Souldiours in Affrica vnder the Emperour Diocletian, vanquished a huge Serpent, and deliuered a young Phrigian, made euen a praie for her mouth. Euen so Alcon a noble Archer of Creete, shott at a Dragon which had his

Hercules.

Perseus.

Cappadox.

his owne sonne in his clawes readie to bee deuoured, and slue him, whereby his fame shall neuer dye, and so saued his Sonne vnhurt. But I will pause here from the skilfull Archers, and speake a litle more of these famous and renowmed conquerors of wild beasts, of monsters, and of serpents, as Bellerophon, King Glaucus Sonne of Corinth, being accused of fornication with Queene Stenobia King Prætus wife of Argyue, he was iudged to dye, and to be deuoured of the monster Chimæra, which he valiantly subdued in prison. The fame of Lysimachus is spread ouer all the world, for that he killed a Lyon being but a souldiour vnder King Alexander. The name of Coræbus shall not be forgotten amongst the Peloponesians, for the ouerthrowing of that terrible monster in Græce. The renowne of Att. Regulus shall alwaies bee reuiued, when any man doth thinke of the great serpent that he slue by the flood Bragada, which as Plini saith, was a hundred and twentie foot long. Did not these nobls fellowes profit their countries much in sauing thousandes liues, which shoulde haue beene destroyed by these monsters? The Poets faine that Cadmus Agenors sonne, did kill a Serpent whose teeth engendred and brought forth out of the earth harnessed men which fought and destroyed one another. Againe such was the happe of young maides, as Balsaria when Carphurinus Crassus was taken Captiue of the Messalines, & should be offred for a sacrifice vnto Saturne, she deliuered Crassus from death and made him conquerour, where before hee was conquered, vnto her euerlasting fame. Caluce, a young woman, after Troy was by the Grækes destroyed, when her father King Licus saylling vnto Libia, had appointed to kill Diomedes, for a sacrifice to appease the Goddes for winde and weather, she deliuered him from the King her father, and from present death. Plutarch writeth of these two maides,

Bellerophon

Lysimachus.

Coræbus.

Regulus.

Lib. 8., ca. 14.

Cadmus.

Balsaria.

Caluce.

that their fames herby may not be forgotten. To speak here of them that deliuered men from death, from captiuitie, from perpetuall prison, it were necessarie, howbeit short Histories are sweete, and few wordes are pleasant: therefore I will not speake of Lucullus which being in warres with Mithridates King of Pontus deliuered Cotta from thousandes about him. I will not write of Lucilius a Romane souldiour, which when he saw that *Brutus* at Philippos was compassed rounde about with enimies, he him selfe ranne with few souldiours with him amongst the enimies, because Brutus in the meane while, might saue himselfe. Neither will I make much mention of Quintus Cincinnatus being then Dictator in Rome, which deliuered Quintus Minutius from the handes of the Sabins and Volscans: but according vnto promise, I will touch partly those that deserued fame an other way: for fame is not bound vnto one kinde of qualitie or chaunces, but vnto diuers and sundrie vertues, therfore to ioyne with these renowmed conquerers and defenders of countries, most excellent and expert Archers, which like wise haue done noble actes, worthie feates and maruailous thinges, as Ilerdes was such an Archer that he would kill the flying birdes in the ayre. And likewise Catenes could doe the like, appoint the flying foules to dye, this doth Curtius in his first booke affirme. Alexander the Sonne of King Priamus, when neither his brother Hector with his courage, nor Troilus with force, nor al the strength of Phrigia could resist that noble Greeke Achiles, hee I say with his arrowes slue him. Acastus wonne immortall renowne for killing of the wilde huge Boare, that spoiled Calidonia, with his darte. Toco, a fine souldiour, and an excellent Archer, is much commended for that he could doe with his bow. Princes in times past were taught to do feates with Archerie, for Hercules himself was taught of Euritus the science of shoo-

Lucullus.

Lucilius.

Ilerdes.

Catenes

Alexander.

Acastus.

Toco.

Hercules.

ting,

ting, that he could kill any flying foule, or swift beast, as sometime he killed the birds called Harpies, and slue the swift Centaure Nessus. We reade in the first of Herodotus, that Commodus the sonne of Marcus, surnamed Aurelius Emperour sometime of Rome, begotten of Empresse Faustina, was so skilfull in shooting, that whatsoeuer he saw with his eyes, the same would he kill with his bow, insomuch, that vpon a time, as Herodotus doth witnes, he slue a hundred wild beasts with a hundred shot, missing nothing at any time: euen so the Emperour Domitianus was so expert in his bow, that he could shoot (when any held vp his hand) betwixt his fingers a great way of. The people of Creet passed all men in this facultie. The Parthians were so cunning in shooting and throwing of Dartes, that backward as they fled, they would spoile and destroy their enimies. The Arimaspians excelled the Parthians. Againe, the Scithians and Getes were most famous for this point. And thus hauing occasion to trauaile as pilgrimes, some slue great wild Tigres, huge Beares, terrible Lyons, and such monstrous beastes, that aduanced the fame of such as attempted the perill.

Commodus.

Parthians

Arimaspians.

Scithians.

Getes.

¶ Of diligence, and labours.

AS Horace that auncient Poet affirmeth, that the worthiest and greatest vertue is to auoide vice: so is it I iudge the greatest commendation vnto any man to embrace diligence and to eschew idlenesse. For such is the vertue of mans mind, the rare gifts, & excellent talents, which God and nature haue bestowed vpon man, that to see the excellencie & vertue thereof with externall sight, if it could be seene, it would, saith that diuine and noble Philosopher, Plato, enflame great desire, vncredible loue vnto vertue, and would on the cõtrarie, kindle such a hatred vnto vice, that the sight therof would feare any beholder thereon. When yet, saith Cicero, the world was raw, & nothing ripe, no lawes made, no Cities builded, no order set, no common welth framed,, but all thinges confusedly on a heape, without diuisions and limits, most like to the Poeticall Chaos, before the elements were disseuered, water from earth, and the fire from the ayre: then (I say) we liued brutishly and beastly, without ciuilitie and maners, without learning and knowledge: but when reason began to rule, when Ladie prudence began to practise with policie, when wit began to search and to seeke by diligence and trauaile the nature of thinges: then diuers men in sundrie countries sought meanes by diligence to profit their countries. As Moyses first founde by diligence letters amongst the Hebrues: Menno first founde letters amongst the Egyptians: Rhadamanthus, amongst the Assirians: Nicostrata, amongst the Romans:

Cicero de finibus.

Moyses.
Menno.
Rhadamanthus.

man: Phænices, amongſt the Grecians, that by diligence and ſtudie of men, from time to time, raw things wared rype: ſtraunge thinges became familiar: and harde and difficult things, wared facill and eaſie. Then Solon made lawes in Athens, Licurgus in Lacedemonia, Zaleucus in Locreſia, Minos in Creet: & ſo orderly all the whole worlde was bewtified with lawes, ornated with witte and learning. Then began Philo to make lawes vnto the Corinthians. Then Zalmoſis began to reforme the rude and barbarous Scythians. Then Phaleas amongſt the Carthagineans, practized pollicie, & limitted lawes. Then I ſay lawes began to order thinges, and reaſon began to rule, ſo that learning and knowledge was ſought farre and neare, witte exerciſed, pollicie practiſed, and vertue ſo honoured, that well might Tullie ſay, O Philoſophie the ſearcher of all good vertues, and the expeller of all vices. Then was that common wealth noted happie, that enioyed ſuch a Prince to rule, as a Philoſopher, that would extoll vertue, and ſuppreſſe vice: rewarde the good, and puniſhe the euill: eſteeme the wiſe and learned, and neglect the fooliſh and ignorannt. I will omit to ſpeake of mightie and famous Princes, whoſe care, diligence, ſtudie and induſtrie were ſuch, whoſe numbers were ſo infinite, that I might well ſeeme tw tedious to moleſt the reader therewith. I will recyte the diligence and trauayle of poore men, which by theyr ſtudie and labor became lampes, and lanthornes of the worlde. And to begin with Plato and Socrates, two baſe men of byrth, whoſe diligence in life time, made them moſt famous now beeing dead: the one the ſonne of a poore Citizen of Athens, named Ariſton: the other the ſonne of a poore Marbler ſurnamed Sophroniſcus. Might not poore Perictione the mother of Plato be glad of ſuch a ſonne, that the greateſt tyrannt in the worlde, that proude Prince Dioniſius, wonlde honour and reuerence Plato for his

Phænices.
Solon.
Licurgus.
Zaleucus.
Minos.
Philo.
Zalmoſis.
Phaleas.
Plato.
Socrates.

learning & knowledge, & take him into his Chariot as a Prince, and not as a poore Philosopher? Might not that poore Midwife named Phanærata reioyce to haue suche a sonne as Socrates, who being prowed of all men best learned, counted of all men most auncient, taken of all men most modest, and graueſt, was also iudged by ỳ Oracle of Apollo to be wiſeſt in all the world. How happie was Elbia? How famous was Creithes, that nourſed two ſuch ſonnes, as Cicero and Homer? the one the lampe and lanthorne of Rome, the other the ſugred and ſweete Mecenas of all Greece. Thus diligence & trauell brought them to fame, that beeing poore men were honoured of riche men: beeing baſe men, were exalted of Princes. O happie countries of ſuche women: Oh happy women of ſuch children: O twiſe happy children of ſuche learning and knowledge. The poore Smith which was Demoſthenes Father, and the ſilly Potter which was Virgils Father, are more renowmed by their children this daye beeing deade, then knowne by their owne wealthe beeing aliue. Thus muche happened vnto the ſilly Smith, and vnto the poore Potter, their names ſhall neuer dye, while either Demoſthenes is read, or Virgil heard. What might bee ſpoken of that poore Phiſition Nichomachus ſon, I mean that famous and learned Philoſopher Ariſtotle, which King Philip of Macedonia ſo eſteemed, that hee counted him ſelfe happie to haue his ſonne Alexander the great, borne in Ariſtotles time, whoſe diligence and ſtudie were ſuch, that hee had the garde and tuition of that renowmed conquerour Alexander, fiue yeeres together, which was honored of Alexander, and ſo eſteemed of King Philip, that Athens being deſtroyed by Alexander, was reſtored by Ariſtotle. Such was the diligence of men, their care and induſtries, that their large volumes and infinite bookes, are witneſſe of their well occupied mindes. How became Plutarchus maiſter

Elbia.

Demoſthenes.

Virgil.

Ariſtotle.

Plutarch.

ster vnto Traian the Emperour? How was Seneca appointed the Tutor and Schoolmaister of the Emperour Nero? Howe came Zeno vnto suche fauour with king Antigonus? by diligence, and not by idlenesse: by trauayle, and not by slouthfulnesse: by learning, and not by ignorance. Why did that great and famous Romain Scipio, surnamed Affricanus, esteeme so much the poore Poet Ennius aliue, that beeing dead, hee caused his picture to be set before his eyes, as pledge of his great loue and earnest good will? Forsoth, for paine and trauaile that Ennius toke with Scipio. Why did Augustus Cæsar, that wise and godly Emperour, make so much of Maros bookes? but because he was in his time the lampe of Rome, he honored no lesse his bookes after he was dead, than Octauian embraced him aliue. The great king Artaxerxes thought him selfe halfe dead, without ỹ company of Hippocrates: Pomponius Atti. thought him happy, whẽ either Cicero was in his sight, or some of his bookes in his bosome. Alexander neuer went to bedde, without Homer vnder his pillow. Who will not prayse the diligence of poore Cleanthes the Philosopher? Who will not commende the trauaile of Plautus the comicall Poet? the one with a Baker, the other with a Bruer, brought vp with much care, and paine in the daye time, that they might studie in the night time. Suche was their pouertie and necessitie, that they were vrged to trauell in the night time: such was their desire and affection vnto learnyng, that they were willing to studie in the day time. Who will not extoll Euclides to take such paine, and to incur suche daunger, to go in the night time in the apparell of a woman, because he might not be knowne, to heare Socrates reade Philosophie? Oh painefull men, oh worthie members of their countrie, that so sought by diligence, that so trauayled by studie and industrye: and in fine so founde by witte and reason the redresse of thinges, to

Seneca. Zeno. Ennius. Maro. Artaxerxes. Cleanthes. Plautus. Euclides.

disperse that diffused Chaos, which time then said Cicero had skant opened the doore thereunto. Then after priuate paine and speciall studie of sundry men in seuerall countries, it came to that perfection, that from one man in one place, diuers grewe learned and politicke by diligence and trauayle: that from Romulus the first builder and King of the Romanes, Rome in short time had wise and discreet Counsellers to gouerne the Citie. From Solon the first law setter (after Draco) amongst the Athenians: by and by, learned and eloquent Orators flowed in Athens. From Licurgus amongst the Lacedemonians, straight grewe modest and graue Senators called Ephori. And thus from one in the beginning diuers proceeded forth in the ende: as the Prophets amongst the Egyptians: the Gimnosophistes amongst the Indians: the Chaldeans amongst the Babilonians: the Sages called Magi, amõgst the Persians: And so of others in other countries. And thus by diligence, were all men first commended by pilgrimage, and labour of life, and well recorded in memorie, for the paine and studie that eche famous man in life bestowed for his countrey, his Prince, and his friends, that so hauing finished his pilgrimage of life, the fame of his merits might be to his perpetuall memorie after death.

Romulus.

Solon.

Licurgus.

Of

Of the first inuentors of artes, and of the vse of Soothsaying.



THE woꝛlde being raw and not ripe, ignoꝛant and not learned, rude and barbarous, without all ciuile pollicie: Nature of it selfe first moued men to mend manners, instructed the ignoꝛant to seeke and search thinges vnknowne. Which nature wꝛought in diuers men in sundꝛie countries a desire to knowledge, whereby men pꝛactised therewith to the aduancement and commendation of their countries: imitating as Cicero saith, Nature as a good guide, and a Captaine to finde out that which was not knowne. And because nature was alwaies desirous to be acquainted with arte, as a thing to ꝛeꝛnate and beautifie her selfe with knowledge, she first inuented letters as the foundation and the ground, whence all learning doth pꝛoceede. After first letters were inuented amongst the Hebꝛues by Philo, bꝛought vnto Greece by Cadmus, pꝛactised first in Egypt by Mennon: from Egypt vnto Phrygia, bꝛought by one named Hercules, an Egyptian boꝛne. Again, amongst the Hetruscans letters were first inuẽted & wꝛitten by Demaratus a Corinthian. Amongst the Romanes, as both Plutarchus and Solinus do affirme, the Pilagians bꝛought letters, and first found the vse thereof. And some authoꝛs of great credite, affirme that Nicostrata, the mother of Euander the Arcadian inuented letters first in Rome, So Radamãthus in Syria, and so others in diuers places of the woꝛld were studious and careful to search a way by reason to pꝛactise the same by wit, to dispearse ỹ lumpish Chaos, which

Philo.
Cadmus.
Mennon.
Hercules.
Demaratus
Pilagias.
Rhademanthus.

yet for want of knowledge had no perfect forme. And
Grammer now letters being inuented, came Grammer worthie-
ly to claime the second seat of fame. Whose beginning
Epicurus. and entrance vnto Rome, was celebrated by Epicurus
Crates. brought by one Crates, being sent as Ambassador from
King Attalus, vnto the Senators, at the time of the se-
cond wars of Carthage. This is the Well, whence
flow all other sciences: for from the facultie of writing
and the arte of speaking, do the rest proceede. Ma-
Didimus. crobius preferreth Dydimus for his excellencie herein.
Cicero commendeth one named Antonius Enipho,
Antonius whose schole and reading Cicero long frequented. The
force of Grammer chiefely consisteth in Histories and
Moyses. Poetrie: for Poetrie is so commended, that both Moy-
Dauid. ses that mightie ruler of the Hebrues, and Dauid that
wise Prince of Israel, the one in reducing the people
Poetrie. from Egypt, the red Sea opening a way & giuing place
vnto Moyses to passe through, made Exametron ver-
ses in good meters, to thanke God for his good successe &
fortune: the other with diuers Hymnes in Peter, and
swéete songes to assuage the iust anger of God for his
offences. In Poetrie excelled Homer and Hesiodus
for antiquitie, the one in setting forth the fame of Mars,
I meane warres: the other in commending the paine &
diligence of Ceres, which is husbandrie, though Linus
Orpheus, Marcellinus and others were of great anti-
quitie, yet not of so great a fame. Histories and the pro-
fit thereof being had, as Plini writeth by Cadmus Mi-
lesius, the first Historie which was written of any Phi-
losopher, was by Xenophon: but the excellent and
worthie fame of Historiographers in Grécce afterward
was iustly noted in Thucidides & Herodotus, amongst
the Romanes in Liui and Salust. Thus from a rude be-
ginning, came famous and learned writers. As for
Retherick. rethoricke, it was first inuented by Mercury as Ho-
Mercurius. race saith: but as Aristotle and Quintilian do thinke, it

was

was by Empedocles: then from time to time, frō age to age, it came vnto that perfection at length, that rethoricke was as necessarie to be learned euerie where, as it was profitable to be vsed any where. The Prince of this faculties in Greece, was Demosthenes, who with eloquence long guided Athens. Isocrates, Æschines, & others florished in great fame by this arte in Greece. In Rome was Cicero and Salust, the fountaine and welspring of all sugred eloquence. For the beginning of Musicke, diuers opinions and sundrie assertions are made, where Musicke was first found. The Grækes suppose that Dionisius found first Musicke. The Hebrues thinke that Tubal. Polibius saith, that Musicke first was found in Arcadia. Solinus saith, that it was first in Creete. The most do agree and iudge, that Orpheus and Linus: some againe thinke that Amphion found Musicke: but how, where, and when it was first found, it is vncertaine. But vnto what perfection at length Musicke came, we read plaine that the Grækes thought that man not well learned, vnlesse he had some skill in Musicke. The golden studie of Philosophie which as Cicero saith searcheth wisedom, hateth follie, the onely seeker of vertues, & the scourge of vices. Some suppose that Philosophy was first from the barbarous people brought vnto Greece, for amongst the auncient Egyptians, Philosophy was first studied and opened by Vulcanus. Amongst the Persians it was found by them that were called Magi. Amongst the Indians by Gymnosophistes. Amongst the Babylonians & Assyrians by the Caldeans, which as Laertius doth witnes, were called all wise men. This arte was sought with great industrie, and much honored in all the world, for that it contained all sciences and faculties in it selfe, as well the life & manners of men, as also the obscure and difficult nature of thinges, with the subtill search of the same in reasoning thereof. Great contention

Empedocles.

Musicke: Dionisius. Tubail.

Philosophy.

Vulcanus. Magi. Gimnosophistes.

Astrologie.

of Astrologers, which was he that first found the orders and motions of the heauens: some attributing the first inuention thereof vnto Prometheus, some vnto Belus, some vnto Atlas, as Plini in his seuenth booke affirmeth. Wherfore the Poets fain that Atlas doth sustain the skyes with his shoulders: some vnto Mercurius: some vnto Actinus. And thus euerie countrie contending about the antiquitie thereof. The Egyptians bragge of their antiquitie in this point. The Assyrians boast no les of their knowledge in this arte. The course of the Moone was first found by Endimion. The eclipse of the same by Anaxagoras. Thus first nature sought such meanes as might set forth her priuie desire by seeking and trauailing for knowledge. And because Phisicke is not so litle to be esteemed, but it ought here well bee mentioned, considering the common profit of thereof, and how painefully the same was studied and trauailed of others in time past. Phisicke is either healing with dyet, medicine, or surgerie. In the first Apollo was most honoured, in the last Æsculapius was chiefly commended, whom the Greekes supposed to be the first that healed wounds. Afterwarde Hippocrates, borne in the Isle of Cous, made a law, that whosoeuer recouered health, should write his name in the Temple of Æsculapius, wherby it seemeth that Æsculapius was one of the first Phisitions. The first Phisitio that euer came to Rome, came from Peloponesus named Archagathus, when L. Æmilius & Marcus Liuius were Consuls in Rome: which when hee came first to practise there Phisicke, he was called for the rare sight thereof, first a Butcher, at last a murtherer. To repeat seuerall hearbes, by sundrie men found out of this arte, it were ouer long. Passing ouer briefly, touching nothing but the first dealers and searchers of Artes, & so come vnto Magick, which was found, as Plini saith, of Zoroastres first King of the Bactrians, eight hundred yeares before

Prometheus: Belus. Atlas

Phisicke

Apollo.

Aesculapius. Hippocrates

Magicke. Zoroastres

Ilion

Ilion was made. This saith Plini might haue bene better vnsought then founde, for that we see euery man desirous to be acquainted with diuels, and to bee taught of Simon the secrete counsels of deuils: in so much that women go vnto schole with Circes or Calipso, to learn some sorcery withall. The Egyptians had greate felicitie in this art, insomuch that Pharao commaunded the priestes to shew some feates before him, deriding Moses and his doynges. In presence of Moses, they conuerted a rod vnto a Dragon, which when Moses saw, to suppresse vayne incantations and hamayne knowledge, with deuine shewes and examples, and to shewe how much the one did excell ỹ other, hee threw his rodd vnto the grounde, and it was translated vnto a Snake, and deuoured the Dragon that the Egyptians enchanted. Salomon the wise, whom at the beginning God so aduaunced and fauoured, made and inuented wayes, to expell deuils. Eleasalus as Iosephus doth write, vsed these ceremonies in expelling and coniuring of deuils away from any man, to put a ringe in his nosthrilles, hauing a certayne hearb, or a rote appoynted and named of Salomon within the ring, which rote with his smell droue out deuils, coniuring them not to returne at any time to that man more. This arte in short time greiwe to that credite, and at this time in diuers places is in such honour, that a coniurer is more esteemed then a Preacher. There are such braunches in this arte, that do well merite praise: for there are diuers kindes of these Magicks, whereby they bragge and boast that they are able to do any thing, and that they know hereby all things. The first part or rather kinde of Magick is called Nigromancie, which is a kinde of coniuring of the dead bodies to tell things, as at the warres in Pharsalia betwirt Cæsar and Pompeius, it was foreshewed by the ghoste of a dead man vnto Sextus, the whole chaunce and euent of that warre, and howe his father

Iosephus lib. 8 de Antiquitate.

Nigromancy.

Pompeius ſhoulde loſe his heade. The ſecond kinde of Magick is called Pyromancy, which is a certain diuination by fire, as Tanaquil, Tarquinius Priſcus wyfe, when ſhe ſaw ẏ flames playing about Seruius Tullius head, ſhe affirmed therby ẏ he ſhould be king in Rome. The third is Aeromancy, which vſeth to prognoſticate thinges by the ayre, as by flyinge of fowles, and tempeſt of weather, as when it rayned Iron in Lucania, it did preſage, ſayd they, the death of Marcus Craſſus amongſt the Parthians, or as *Liui* writeth, when it rayned ſtones in Picen at the ſeconde warres of Carthage, it was to ſhewe the ſlaughter and murther that Hannibal ſhould do in Italy. The 4. Hydromancy, to iudge things to come by ſight of water, as Varro doth report of a boy that ſaw ẏ picture or image of Mercury in the water, pronouncing and reciting all the warres of Mithridates king of Pontus, that ſhould followe in verſes. There are two other kindes of Magick, the one named Geomancy, to declare and expounde thinges by the opening, gaping, and moouing of earth: the other Chiromancy, to iudge by lines of handes called Paulmeſtry. Theſe are they ẏ Cicero maketh mention of in his firſt booke of diuinations, where hee ſaith, *Cum ſemitam ipſi neſciant aliis tamen mõſtrant viam*: they will teach others that way that they knowe not them ſelues. They wyll teach others howe to haue money and ſubſtaunce, and yet they are them ſelues poore beggers alwayes in the houſe of Codrus, hanging at the ſleeue of Irus. There is againe a kinde of Soothſaying which was firſt practized in the lande of Hetruria, where a certaine huſbandman plowed in the fielde called Tarquimen, a certain man appeared in ſight, which ſprang vp from the grounde which then was plowed, named Tages, in face and countenaunce much like a younge childe; but in wiſedome and diſcretion, farre ſurmounting any sage Philoſopher. This taught all the land of

Pyromancy
Dioniſius lib. 4

Aeromancy.
Plin. lib. 2

Hydromancy

Geomancy

Chiromancy

Cicero lib. 2. de diuinatione

Hetru-

Hetruria. Plini ſayth, that one *D*elphos firſt inuented Soothſaying, and Amphiaraus inuented firſt Soothſaying by fire. Polidorus deſcribeth another ſorte of Soothſayers, which were wont to coniecture and foreſhowe by beaſtes ſlaine to bee ſacrificed, whether the heart, the lyuer, or ſuch like did periſh, as Cæſar, which when he ſacrificed an Ore vnto Iupiter, which had no heart, thereby the Soothſayers prognoſticated the infelicitie and miſhap of Cæſar. Likewiſe, king Zerxes in his wars againſt the Grækes a Hare being a ſtout and warlike beaſte, brought forth a Hare, a timorous and fearefull thing, whereby they declared the ouerthrowe of Zerxes, and his huge armie, the flight and cowardneſſe thereof. Againe, there is a kinde of ſoothſaying by lightning, thunders, and tempeſtes. The folly of men was ſuch, that they thought nothing to be in ỹ world, but had hidden knowledge concerning man. They woulde take nothing in hande, without ſome Oracles of Iupiter, or Apollo. They repoſed more truſt in flying fowles, in their chirpinge notes, concerning any attemptes which they toke in hand, then in their owne force and ſtrength. They had more confidence in beaſtes of the fielde: they truſted I ſay more in elementarie ſightes. In fine, there was nothing almoſt, but they had more reſpect eyther vnto the colour, the voyce, the proportion, and ſuch like toyes, than they had in themſelues, as is before mentioned in ỹ worſhipping of their gods, and inſtitution of religion. Theſe foliſhe toyes, were firſt obſerued amongſt the Chaldeans: from Chaldea vnto Græce, from Græce vnto Hetruria, from Hetruria vnto Rome, from Rome vnto al Europ, they were ſcattered. Wherefore Moſes that wiſe Hebrue, and the ſinguler inſtrumẽt of God for his people, commaunded that no man ſhoulde conſult with theſe wicked and abhominable faculties, ſaying vnto his people, You ſhall not beleeue Soothſayers, neyther ſhall you truſt

Herodotus lib. 7. hiſtoriar.

Chaldea. Greece, Hetruria, Rome.

truſt vnto dreames. The Iewes were ſo addicted to obſerue theſe augurations, that they would not goe vnto warre at any time, without ſome warninges and coniectures had by ſome birde or beaſt: inſomuch, that one Moſſolanus, a Iewe borne, a wiſe man noted in his Countrie, making his voyage vnto warres, as Ioſephus in his firſt booke of Antiquitie doth wryte, was commaunded with all his hoſte to ſtaie, vntill a certaine ſoothſayer would goe to conſult and knowe the ſucceſſe of the warres: which then hee tooke in hande, with a birde harde by the armie, this wiſe man Moſſolanus then perceiuing howe they were inclyned and wholly bent to bee inſtructed by diuination, he tooke his bowe and an arrowe, and ſlue this Birde, whereat the ſouldiours were ſo amazed, and the ſoothſayer ſo angrie, that had not Moſſolanus perſwaded with the people wiſely, hee had bene lyke, though he was their Captaine, to haue bene by his owne ſouldiours ſlaine: but after longe tumult made, and great anger threatened, Moſſolanus ſpake after this ſort vnto his ſouldiours: Doe you thinke that birdes, beaſtes, and ſuch like dumbe things, can foreſhew things by you which know nothing of them ſelues? for behold, the birde which you truſted moſt vnto, and likewiſe your ſoothſayer, could not ſée nor knowe to auoyde my purpoſe when I ſlue him. Doe you truſt that thing for your liues, which is ignoraunt of his owne death? O blindneſſe of people, which yet remaineth in this age! Thus hauing briefly paſt the inuentors of Sciences, in ſundrie Countries, men were much giuen to finde other neceſſaries for to liue by, ſtudious to make thinges profitable for theyr countries, carefull to augment the ſtate and lyfe of man vnto full perfection. For the Cyclopians were the firſt workers of Iron worke: The Lacedemonians the firſt inuentours of harneſſe, ſpeares, ſwords and bucklers for warres; people thereby moſt renowmed.

Moſſolanus.

The

The Athenians taught firſt to plant trees and Vineyardes. The Phrigians made firſt the Chariotes and wagons: The *Lydians* vſed firſt to dreſſe woolles. And ſo the people of Caria practiſed firſt bowes & arrowes: And the Phenicians the Crollebowe. Then other particular matters were likewiſe ſought out by diuers ſpeciall men, in ſpeciall countries for the vſe of manne, as Oyle & hony, by Ariſteus: Keys by Theodorus the Samian: Shipsto ſayle, by Iaſon: Siluer by Erichthonius: Gould by Cadmus. Thus tehn euerie where eche man in his pilgrimage did ſomething worthy of memorie. Thraſon renowmed for his loftie walles and hie towers: *Danaus* for his welles, and digging water: Cinira, for finding out Copper, braſſe, leade, and ſuch other mettals: Ceres for ſowing of Corne: And Bacchus for planting the Vine: thus the worlde in time waxed not onely populus, but it grewe alſo ſkilfull in thinges, and plentifull of lawes, for the redreſſe and and ſafegarde of man.

¶ Of Patience.



Patience is such a vertue (sayth Cato the wise) in all aduersities, the best medicine to a sickman, or the surest playster to anie sore, is patience: it comforteth the heauie, it reioyceth the sadde, it contenteth the poore, it healeth the sicke, it easeth the paynefull, it hurteth no man, it helpeth al men: therfore said the wise man Byon that the greatest harme can happen vnto man, is not to bee able to sustaine, and abstaine. For this was Tiberias Cæsar much commended of Sueronius, that he suffered in free Cities & towns, frée tonges. Philippe King of Macedonia, when certain Embassadours of Athenes came to him, he requiring them if he might stand in any steede to Athens, to certifie him of the same: to whome Democharis one of the Ambassadours answered that the greatest pleasure that he coulde doe to Athens, was to hang himselfe. The king most patient in such shoffs and tauntes, sayde: The reprochefull sclaunder of the Athenians doe make King Phillippe better able to reuenge their malice by warres, then to moone him to aunswere their backbiting in wordes. A Prince not onely patient in hearing, but also wise in aunswering. As sometime the Emperour Alexander Seuerus in Rome, when it was signified vnto him (after Antonius was dead) that the barbarous nations were readye to enter the Citie of Rome, & that he was muche rebuked of the people, and blamed of the Senators, for the slender care he had vnto the Citie: hée (as Herodianus affirmeth) aunswered, that it belongeth to Princes, to requite

Tiberius.

Philippe.

Alexander Seuerus.

requite the good, and not to aunſwere the euill: for wiſe men will ſpeake euill of no man in the beginning leaſt they ſhould be iudged fooles in the ende, whereunto all thinges are directed, and whereby all thinges are prooued. So patient was Anaxagoras, when it was tolde him that his ſonne was dead, to aunſwere merrily, I know my ſonne was mortall. So patient was king *Antigonus*, being certified of his ſonne Alcionus death, to anſwere, I looked no other than for his death. So patient was Pericles, when hee heard that both his ſonnes died in one daye, to keepe his countenaunce merry, his cheere vnchaunged, and his buſineſſe about the ſtate of his country not delayed. But Harpalus was of paſſing patience, being bidden of Aſtiages King of Perſia to ſupper, where he had two ſonnes of his ready dreſt, and layde in a ſiluer diſhe before him on the table, to be eaten of their owne father. The king, nay the tyraunt, marked the countenaunce of Harpalus, perceauing him not to be moued muche at the matter, aſked him how he liked his ſupper, he without alteration of colour, chaunge of countenance, framed himſelfe to aunſwere the king merrily, commending much the ſupper, as one that knew that patience was the onely remedie in tiranny. A ſecond Iobe in patience, he paſſed Iobe, for Iobe knew howe his God did ſuffer Satan to puniſh him for loue he had to Iobe, but Harpalus perceiued that this tyraunt did this to him of tirannie & euill wil, far from chriſtianitie: for in this vale of miſerie, we count him wiſe, and certaine wee may call him moſt wiſe, that can in proſperitie be gentle, and in aduerſitie be patient. Both theſe examples were ſeen in one man in one daye at Rome. Paulus Aemilius, hauyng hys two ſonnes, the hope of Rome, and comforte of the father, the one dead foure dayes before the triumphs of Macedonia, the other, three daies after ỹ triumph, returning frõ Macedonia with that noble

Anaxagoras.

Antigonus.

Pericles.

Harpalus.

Paulus Aemilius.

victorie, with suche triumphes vnto Rome that no man could finde in his heart to tell this noble Romaine of the beauinesse in Rome, and of the deathe of his children, a ruthfull thing it was to ioyn to such great ioys, victories, and triumphes, suche wofull chance, sadnesse and mourning, but fortune accompanieth the one with the other. This noble Romaine perceiuing the people of Rome to be sadde, and he so merrie, they so beaute with sobbes and sighes, hee so gladde of his triumphes and victories, demanded the cause, which being at lēgth knowne, he then comforted them, that shoulde comforte him, saying: I thanke the Gods more to giue me victories ouer my enimies, to ꝯ glory and fame of Rome, then I accuse fortune to spoyle mee of my children, which by nature were borne to die: and though muche it be to my griefe, yet wishe I the Gods to tender the like to the father, as they did the sonnes, so that the like conquest and glory happen to Rome. In this was both magnanimitie and patience. Some men are patient in thinges, as in a corporall paine: some in tormentes: another is patient of iniuries done. I commende them both: but to be patient in all kinde of afflictions ⁊ aduersitie, heauen ⁊ earth cōmendeth him. That is a kinde of patience, which Plini applied to Anarchus, saying: Of all men, one man Anarchus Augustus moste patient in torments. Of all women *Læna*, to keepe silence. So were the Egiptians people of great patience, they had rather die in torments wt̄ patience, then to betray anie man. The Gimnosophistes of India were so patient, ꝯ from Sūne rising vntill night, vpon the hote sand, they continued wout meat ⁊ drink (saith Plini) going frō one seate to an other, to beholde the heauens, the Sunne the Moon. ⁊c. The *Lacedemonians* were moste patient in trauaile, paine, winde, weather, and warres. The peple of Sparta, at what time certaine menne of Chios came to pilgrimage, vnderstanding the wise menne of

Anarchus.
Læna.

Aelian. 7

Sparta

Sparta, called Ephori, to be in all things most patient, to moove them to anger, they vomited before them, and then went where Ephori sat in iudgement, and vsed it as a cõmon stoole to discharge and ease nature. When they came to Chios againe, they sayd that the wise men of Sparta were fooles and blockes, that they could not moue them to bee angry, but not so angrie as they were beastly. In this kinde of patience was Mithridates king of Pontus: was Agesilaus king of the Lacedemonians, was Masinissa king of Numidia most patiẽt. So patient was ỳ Emperour Augustus, that hee suffered a younge man of Sicilia to aunswere him as bouldly, as he had demaunded merily, that where the Emperour asked him being lyke in countenaunce and proportion, whether euer his mother had beene in Rome, meaning thereby that he might bee his father if she had beene there: the younge man perceyuinge the sleight of Augustus, aunswered boldely and sayd: My mother was neuer in Rome, but my father hath beene diuers times in Rome: meaninge that the Emperour might be his brother rather that way, then he to be his sonne the other way by his mother. Because patience is better knowne by reading of diuers Princes anger, where they shall see what hurt was done, what wickednesse was committed by impatience, which might haue bene redressed and saued by patience: Therefore auoyding prolixitie, it shall be spoken in the one, what wanteth in the other.

L. ¶ Of

¶ Of humanitie and clemencie of Princes.

LIke as pride oppresseth loue, prouoketh disdaine, kindleth malice, confoundeth iustice, and at length subuerteth states: euen so humanitie stirreth vp affection, augmenteth amitie, maintaineth loue, supporteth equity, and most soundely preserueth cities & countries. Nothinge, saith ỳ godly Emperour Alexander Seuerus, so ioyneth ỳ hearts of subiects vnto their prince, as humanitie. Nothing doth purchase honor so much to ỳ noble man, as affability. Nothing so much kindleth loue amongst ỳ commons, as mutuall humanitie. How gently did Cyrus king of Persia, handle Crœsus king of *Lidia*, which being vãquished & conuicted, was by ỳ lawe, as Herodotus doth witnes, appointed to die: hee being brought to the place of execution, began heauily to sigh and say: This euen *Solon* tolde mee before: at whose sighes Cyrus being with pity conuicted, gaue him lyfe. In Cinna a noble gentleman of Rome, and Nephewe vnto Pompeius the great, hauing conspired the death of that most gentle Emperour Augustus, which notwithstanding, had beene oftentimes Cinnas Patrone and defender, in restoring him vnto his patrimony, in augmenting his honour, in sauing his lyfe: and nowe likewise hauing his accusers ready to prooue the entent of Cinna, and in place to stande before Cinnas face to declare his conspiracie, where, howe, and when he had conspired the Emperours death. While this complaint was made, the Empresse *Liuia* Augustus wyfe, came in place, saying: The Phisition, sayd she, doth vse a cõtrary plasture to those Patientes that wyll not heale with rules of Phisicke. No Prynce sayde she winneth

Augustus.

Suetonius in vita Augusti

such

ſuch prayſe by ſeueritie, as hee meriteth commendations by lenitie. For Cinna now being reprehended, his conſpiracie tryed, his fault knowne, to graunt him lyfe, doth more augmẽt Auguſtus fame by lenitie, then to make Cinna die for ſafegarde of the ſtate by iuſtice: for iuſtice without prudence is halfe tyrannie. The Emperour ioyed much to heare ſuch clemencie proceede from his wife *Liuia*, cauſed Cinna to be ſent for, made him ſit in a Chayre, and wylled euery man to depart the Chamber: Then not repeating Cinnas fault, nor recityng his conſpiracie, ſayde: I craue of thee Cinna in recompence of good will, & pardoning of thy faultes, good wyll and loue againe: to ſhewe mee the like good will as I haue and will alwayes ſhew vnto thée: and in proofe thereof, hée made him a Conſull in Rome, whoſe princely clemency therein, made his foes to become his friendes: whoſe woonderfull wiſedome and humanitie, cauſed all Rome to loue him and his wife aliue, and honour them both dead. Hée was wont to aunſwere any ſlaunderous reproche, or taunting wordes thus gently, that Auguſtus neuer waighed ſlaũderous words, ſo that he might auoyde malicious déedes. Wee read of the like humanitie to be in that moſt worthy Emperour Traiane, which when hee was blamed by ſome of his friendes, for his to much humanitie towardes his ſubiects, conſidering that familiaritie breedeth contempt, aunſwered: I will be vnto my ſubiectes, as I woulde my ſubiectes bee vnto mee, for the gentlenelle and lenitie of a Prince, neuer hurteth his eſtate. In the ſame place doth Bruſonius ioyne vnto theſe two noble Emperours, a worthy mate of lyke clemencie, Alexander Seuerus, where if all Rome had loſt humanity, it had bene founde againe within him. In lyke ſort, being ſpoken vnto by one of his Conſuls, and being often reprehended of Mammea his owne Mother, for his courteſie and facilitie of ſpeache: I

Traiane

Bruſonius lib. 3 cap. 4. Alexander Seuerus

reade sayd he, that seueritie groweth vnto tyranny, and tyranny in a Prince worketh his destruction: and that lenitie is the most soundest state in a Prince, who seeth not the experience thereof? Certainly Nero, Caligula, & Heliogabalus, were neuer so cruell as these three noble Emperours Augustus, Traian, and Seuerus were gentle & meeke. Alphonsus the great king of Aragon, geuing eare a long while to his friends, who foūde fault with his often pardoning and forgeuing those that offended much his owne person, sayd, Alphonsus had rather saue many by lenitie and gentlenesse, then loose any by cruelnesse and tyranny. This king being mooued to warres against the Venetians and Florentines, people very stout in Italy, and readie from Naples to marche forwarde to meete his enemies, certaine Embassadoures in that tyme comming from the Florentines to entreate of peace with Alphonsus vpon humble sutes and conditions: No conditions sayde Alphonsus that noble prince, but to them that seeke peace: But frankly and freely to grant the same, his humanitie was such, that the Embassadours were not so ready to aske peace, but he was as ready to graunt peace. Herodotus doth write that there was a lawe amongst the Persians, that no man should be punished for one fault, but first they woulde examine whether his good deedes were to bee rewarded, or his euill life to bee punished. The clemencie of a prince, the singuler wisedome of a noble minde, doth forsee the cause that sometime subiectes offende their prince therein. Nicanor the Macedonian,, after hee vsed yll speache euery where against Philip, Alexanders Father, hee was complained of vnto the king. When the king knewe thereof, hee aunswered gently, that pouertie caused Nicanor to speake that against king Philip: therefore hee did sende him money to ease his minde, and pardoned withall his offences. How worthy of memory is Theodosius Iunior

Alphonsus

after

after hee was perſwaded by his friendes, to reuenge thoſe backebiters that ſpake ill of him, anſwered in this ſorte: A Prince ought not to bend himſelfe to reuenge faultes, but bee ready to pardon offences, ſaying moreouer: Would God that Theodoſius were able to make his enemies aliue againe. And to prooue that a Prince ought not to reuenge, Adrian the Emperoure ſhewed a noble example thereof, hee hauing great enmitie wᵗ a certain worthy Romain, & being in great hatred towards this man, before he became Emperor, the ſelfe ſame daye that Adrian was made Emperoure of Rome, meeting his enimie in the ſtreete, ſaide aloude to hym before the people, Euaſiſti, thou haſt wonne the victorie: meaning that he then being a Prince elected, might in no wiſe reuenge the wronges that hee receaued before. O paſſing humanitie and clemencie in Princes. It was Alexander the greate hys saying, as Pontanus in his firſt booke affirmeth, that it was more meete for a Prince to doe good for euill, then to ad euill to euill. We read that cruell Nero in the beginning of his Empire was ſo gentle, that he wiſhed often that hee coulde not reade, becauſe hee ſhould not put his hande (according vnto the cuſtome of Rome) to the libels, for the puniſhment of the offenders. And Domitianus in the beginning, did ſo abhorre tyrannie and cruelneſſe, that he woulde forbid to kill anie beaſte for ſacrifice, though they in the latter yeares forgat this natural clemency. What a noble vertue is humanitie in a Prince? what excellencie in a noble man? what an ornament in a gentleman? what commendation in all men? Inſomuch that the Snakes of Syria, the ſerpents of Terinthia, the Scorpions in Arcadia want no due deſerued praiſe of Plini for their gentleneſſe, and ſparing of their naturall ſoyle, though they were cruel in others. What humanitie was in Scipio, hauing taken captiue Haſdrubal, king Maſiniſſa his nighkinſman, to

restore him home againe without ransome? What clemencie vsed Demetrius to Silla, a Captaine of king Ptolome, euen as before, Ptolome shewed to Demetrius himselfe being taken prisoner, ỹ like shewed he to Silla? Such hath bene the lenity of some princes, ỹ therby they augmented fame, purchased great honour, won victories: & such hath bene the tyrannie of others, they haue defamed thẽselues, won hatred, lost their estates, & in fine, destroyed themselues. For this purpose was Philip king of Macedonia woont to instruct his sonne Alexander, to behaue him courteously with the Macedonians, to vse lenitie & clemencie vnto his equals, & to shew himself gẽtle vnto al mẽ, while his father Philip yet liued, that he might the better in that season winne fauour, and finde friendshippe with his subiectes: for then some came by heritage, some by the sworde, and the most came by election. Nothing saith Plutarch, doth stablishe the state of a common wealth, as the clemencie of a Prince towardes his subiectes, and the loue of the subiectes towardes their Prince, the one is neuer seene without the other. King Darius therefore vnderstanding that his subiectes were taxed sore with Subsedies, blamed his counsell, rebuked their lawe, and made an open Oration vnto his commons, to signifie howe lothe he was to molest his subiectes, and that hee was as loth to take ame from his poore commons, as hee knewe them to be willing in giuing all that they had to pleasure their Prince: his care therein shewed, his speeche so affable, his good will so opened, with such curtesie and lenitie, tendered vnto his subiectes, enflamed such beneuolence, kindled such a loue, caused suche a readinesse, and made them through gentlenesse so beneficiall, that both goodes, landes, and liues, were at Darius commandement. Plutarchus in the life of king Antigonus, doth recite a famous history, concerning the alteration and chaunge of Antigonus, who with

Philippe.

Darius.

Antigonus.

tiran-

tiranny a long while, somed in bloud, delighted in murther, giuen altogether to wickednesse of life, spoyling at all times euerie where, sparing no place at anye time: but at length, hauing obtained the kingdome of Macedonia, became so gentle, so meeke, so liberall, so quiet towardes his subiectes, that beeing of all men woondered at for his sodaine chaunge, from so cruell a Tyraunt, to be so gentle a Prince: from a spoyler of al places, to be a sparer now of his subiectes: Being demanded the cause thereof, aunswered: Then I trauailed for the kingdome of Macedonia, whiche was to be wonne with warres, and tyrannie: and nowe I labour to get the good will of my subiectes, whiche is to bee gotten with gentlenesse. The onely remedie, the sure waye to winne good will at the subiectes, is alwaies for Princes to be courteous and gentle. Pitie in a Prince causeth loue in the subiectes. Such pittie was founde in that gentle Emperour Aurelian, when hee woulde haue entered into that Cittie called Tiæna, the gates being shut against him, hee did sende his Heraulds to signifie, vnlesse the gates should be opened, hee woulde not leaue one dogge aliue within the Citie. The Citye more stoute then wise, refused to open their gates, vntill with force of warres, the walles were battered downe, and the Cittie in the hand of the Emperour to doe what it liked him. The souldiours greedie of the spoyle, were by the gentle and mercifull Emperour, charged not to meddle with any within the Citie vntill they had licence. The Emperour being charged by the souldiours w̄ his promise, to kill and to spoyle all, & not to leaue a dogge aliue: Kept promise being a Prince, destroyed all the dogges of the Cittie, and restored again the Citie vnto the inhabitauntes thereof. This noble Aurelian, had rather his souldiours shoulde want, than that they shoulde not shewe mercie, according vnto his custome to the comfortlesse. Xerxes, the great king of

Aurelian.

Zerxes.

Persia, with lenitie and gentlenesse towardes his brother Arimenes, with whom before he was a great enimie, made his foe his friend, brought his enimie before, to be his naturall brother then. Porus a famous prince of India, beeing conquered by Alexander the great, fearing that pittie might not haue place in the heart of such a great conquerour, sought nothing else of Alexander (which willed him to aske anie thing, and he shuld haue it) but clemencie. This vertue long wayted vpon Alexander, vntill pride the roote of all mischiefe corrupted his gentle heart, vntill hee was by the Medes and Persians, perswaded to be the sonne of Iupiter. So gentle before, that King Darius did wishe eyther to conquer Alexander because hee might shewe courtesie vnto Alexander: or else to be conquered by Alexander. Aeneas Siluius was woont to vse the saying of Sigismonde the Emperour, that happie are those Princes that foster vp clemencie in Court, and prudent are those Princes that vse humanitie in theyr citties. It was no small proofe of humanitie in the Senatours of Rome, at the buriall of Siphax king of Numidia, whiche being taken by ỹ Romaines, and kept in Tiberius house according to marshall lawe, before hee was raunsomed by the Numidians, died at Rome, where suche solemnitie, honour, & pompe was shewed at his funerall: such giftes giuen, such liberalitie vsed, as if Siphax had died amongest his own subiects, he might haue wanted to haue such glorious buriall in Numantia being theyr king, as he had in Rome being their prisoner. That is worthy humanity, that is shewed vnto mẽ in aduersity: and that it is meere clemencie that is done vnto those banished strangers, as the Romaines sometime did vnto Prusius king of Bithinia, who beeing driuen to exile by his sonne Nicomedes, came vnto Rome, where humanitie and clemencie were fostered, and nourished in the Senate, beeing mette at Capua (a Citie sometime

Porus. Brutonius. lib. 3. cap. 13.

Darius.

Siphax.

Prusia.

time by Hannibal conquered) of Scipio, and Cornelius and brought vnto Rome, not like a banished man, but lyke a noble Prince, with such tryumphes and honor done vnto him, with such passing curtesie, and liberality of Senators, that though he was banished Bithinia his kingdome, and by Nicomedes his own sonne, yet was he receyued into Rome of straungers, and that to the fame of Rome. Thereby the Romanes grewe to that admiration with all people, that for their lenitie, and surmounting curtesie, they were of all men beloued: and for their valauntnesse and magnanimity, they likewise were of all the world feared. For as vnto Siphax and Prusias wonderfull clemencie and humanity were by the romanes tendered: so vnto Ptholome kinge of Egypt, being of his owne brother banished, and by the romans receyued, and restored agayne vnto his kingdome, the like was shewed. Rome then was called the Hauen of succour, the Anker of trust, the Keye of curtesie, whereto all succourlesse Princes, and noble Captaynes fledde. Rome florished then, while pittie and mercie continued: Rome prospered, while humanity and clemency were fostered: Rome excelled all nations in gentlenesse and pitie, when Marcellus and Metellus liued, ỹ one Captaine of Siracusa, ỹ other in Celtiberia The noble Captaine Marcellus was so pittifull, that after his souldiors had conquered Siracusa, with great slaughter and murther of men, women, and children: he mounted vp into a high Tower of the Castle, and there with teares hee lamented the ruefull sight of Siracusa, more like to one conquered, than a cõquerer: to a Prisoner, than a Prince: so that any that sawe him thẽ, might rather iudge Marcellus a Siracusan captiue, than a Romane Captaine. Happye was Siracusa (sith fortune was no better) to happen on such a gẽtle conquerour, which was not so glad for his owne victorie, as he was sorrowfull for the fall of Siracusa. That

Syphax

Marcellus

renowmed romane Metellus, besieging the great Citie Centobrica, in the country of Celtiberia: when he perceiued their bulwarkes broken, their walles readye to fall, and victorie nigh at hande, hee began to bee moued with pity, and mercie possest chiefe place in his heart, so that when the women of the citie brought their Children on their armes to craue mercie at Metellus hand, he auoyded the calamitie and misery that was ready to fall on Centobrica, spared the Citie, remooued his campe, being with pitie and mercie of the ruthfull women, and innocent Children quite conquered. Thus gentle Metellus where he might haue bene a Conquerour ouer men, he suffered himselfe to be conquered by litle Infantes. O Rome, happie were those golden dayes, wherein through clemencie and gentlenes, thou wast as much loued and honored, as thou hast beene by valiaunt Captaines trembled and feared at. Pompeius the greate, when Tigranes king of Armenia, being by him conquered, had kneeled before *Pompeius* face, yeelding his crowne and scepter at Pompeius his foote, and himselfe vnto his gentlenesse as a captiue: tooke him in his armes, embraced him, put his Crowne on his heade, and restored him to the kingdome of Armenia againe. The like curtesie vsed hee towarde Mithridates kinge of Pontus, being deade, for his royall buriall, though he knew wel the great hatred that Mithridates had fortie yeares against the romanes, yet in steede of iust reuengement, Pompeius vsed princelie clemencie. The gentlenesse that was then vsed in Rome, yea, bet wixt foes, was such, that Iulius Cæsar that valiant Emperour and Conquerour, was as willing to reuenge the death of his great enemy Pompeius, vpon Photina and Bassus, who slue Pompeius and sent his head vnto Cæsar, as *L.* Paulus was courteous and fauourable to his most mortall foe Perseus. Hannibal, though hee was counted the most and greatest enemye that

Pulgo lib. 5. cap. 1.

Cæsar.

that euer Rome felt, yet moued with princelie clemencie, hee won more commendations for the buriall of P. Æmilius Gracchus, & Marcellus three noble Romans, then he wan fame by quercõming three thousande Romans in fielde. The chiefe fame that Hannibal was worthy of, was for humanity and gentlenes, as proued by these two noble Romanes before mentioned, whose dead carcasses Hannibal caused diligently to be sought for in the fielde, and solempnely to bee buryed with honour and renowne though they were his enimies. And as Hannibal was much cõmended in Rome, and welbeloued of the Romans, onely for humanity: so was he feared much in Rome for his prowesse and valiaunt dædes of armes. Polycrates, that tirant of Samos, was chiefely commended for his gentlenesse and curtesse shewed towardes women which were the wyues and mothers of the dead souldiers, in restoring them vnto liberty, in geuing them wealth to liue, and great charge that no man should do them any wrong. Augustus the Emperour, when hée behelde in the Citie Alexandria, the swoorde wherewith Marcus *Antonius* slue him selfe, coulde not refraine teares to shewe his humanitie: and opening his clemency of nature vnto his enemy, commaunded hee should bee honourably buried with his deare friend Cleopatra in one graue. Cicero in his first booke of Tusculan, commendeth much the clemencie of Cleobolus and *Biton*, in shewing such loue and obedience to his mother, which being in her Chariot, ready to go to ỳ solempne feast of the goddesse Iuno, the horses sodainly dyed: hauing no other remedy, least their mother shuld go a foote, yoked themselues to drawe the Chariot tenne miles, to their immortall praise and commendations. I remember of a history in Patricius, of one Simonides, which for that he was moued with pittye to burie a dead corps, left in the way where no man would put him into the earth, as hée

Hannibal

Val. lib. 5

was passing with his fellowes ouer seas, that night before they should saile in the morning, appeared vnto Simonides the selfe same man which he had buried, vpon the way, warning him that day not to goe to Sea: so when hee shoulde take shipping, hee remembring his dreame, tolde it vnto his fellowes, desiring them to stay that day: but his company laughing him to scorne, leauing Simonides on the shore, sayled vnto the Seas, where in sight of Simonides, the Shippe and all his fellowes were lost. The lyke pitie seene in Simon, the son of that valiaunt Greeke Miltiades, who being elected Generall ouer the *Athenians*, against the great might and force of puissaunt Zerxes, in the warres of Marathon which was nothing inferiour vnto his renowmed father in prowesse, but farre passed him in clemencye and curtesie: a younge man for his lenity & pity, ioyned with valiauntnesse, appoynted by the people of Athens to encounter with Zerxes, whom his father Miltiades often plagued: he then at ỳ first time of trying his magnanimity enforced Zerxes, after spoyle of souldiours, & victorie of field, to fly vnto Persia: he was so pitifull that he paide a great some of money, to haue his father Miltiades buried: Which after many conquestes and fawning of fortune in victories, died in prison, whose death and buriall, proued no lesse loue & faithfulnes in Simon towards his father, then it shewed euidently the pittie and mercy he had in redéming his fathers corpes to be buried. Wherefore that pitifull Emperour Alexander Seuerus, being demaunded what is that, which is chiefe felicity in this worlde, sayd, to foster friendes with benefits and gentlenes: and to reconcile foes with pity & rewards. Alphonsus, at what time certaine dogges barked at him, toke a toast out of his cup, and cast it to the dogge, then saying: gentlenes and clemency shall make foes friendes. I knowe not what greater humanitie coulde bee then was in Vespasian the Emperour, af-

Simon

Alphonsus

ter

ter that Vitellius had killed his brother Sabinus, & had long persecuted Vespasians sonne: being at last subdued, he spared not to shewe gentlenes to Vitellius hys daughter, w̄ a great summe of mony toward her marriage. *Agesilaus* King of the *Lacedemonians*, after hee had the victorie of Corinth, did not so ioye in his conquest, as he lamented the deathes of so many *Athenians* & Corinthians, & as Plutarch doth witnes, he said weeping: O Greece thou spillest more men with ciuile warres by discord, then would defend thy state against all the world with courage. To vse victorie gently, is more famous, then to conquer cruelly. As ỳ Emperour Adrian was wont to saye, that Princes ought rather with pittie to saye: this I can doe, then with tyrannye to saye: this I will doe. Augustus that moste pittifull Prince, after he had conquered that famous Cittie Alexandria, which the great conqueror Alexander had made, and named it according to his owne name, beeing mooued with pittie, stirred with mercye, in sight of ỳ Citizens, which hoped to haue nothing but deathe, saide: for the beautie of your Cittie, and memorie of Alexander, for the loue I haue vnto Prius your Philosopher, and for the pittie I beare vnto you all, I spare vnto you your Cittie, and graunt you life. O sweete sounding wordes, from a pittifull Prince, not muche vnlike his predecessor Iulius Cæsar, his owne mothers brother, who after vanquishing of Pompeius, at Pharsalia, sent letters vnto Rome, of loue professed, of such friendshippe promised, that though *Pompeius* was the onely ioye of Rome, the long delight of Romaines, the defender and maintainer of their name, and fame: yet being conuicted, they receaued Cæsar as an other Pompeius, for that he vsed humanitie, and shewed gentlenesse, euen vnto his enimies. For noble hearts ought to contemn crueltie, princes minds ought to abhorre tirānie. A simple sparow, whiche to auoid ỳ griping pawes

Augustus.

Cæsar.

of a hungry Sparhaucke, that woulde haue prayed vpon him, fledde vnto Artaxerxes bosome being in camp where after long panting aswell for feare, as for wearinesse in Artaxerxes bosome, hee said: It is as little maistrie vnto a Prince, or commendation to a valiant Capitaine to destroye that whiche of it selfe doth yeelde, as it is a fame vnto Artaxerxes, to kill this poore Sparrowe, that fledd for succour, saying againe, beholding ỳ Sparrowe: As I will not betray thee (thou litle Sparrow) for that thou hast fledde for helpe vnto Artaxerxes, so will I neuer deceaue anye man that will haue confidence in me. If this pittie of Artaxerxes was shewed vnto a Sparrowe, howe muche more ought Princes to shewe the same vnto menne? Antigonus though he was a great enimie vnto Pirrhus, as Princes be during the time of warre, beeing glayne of a stillie woman in Argos, and his head brought by Alcyoneus vnto hys father king Antigonus thinking to please his father muche to bring king Pirrhus head, which long had molested Antigonus aliue: yet ỳ kyng perceiuing the cruell tyrannie of his sonne, delightyng in dead mens heades, took the staffe whereon his sonne Alcioneus caried the head, & in steede of thanks which he looked for at his fathers hands, hee was well & worthily rewarded with stripes: he tooke Pirrhus head verie honourably, deckt and couered it, and after long looking thereon, hee commaunded his sonne Helenus to cary it vnto ỳ kingdom of Epire, where Pirrhus in life time was king, & there to burie it according vnto the custome of ỳ Epirots by king Alexand. his own brother.

Artaxerxes.

Antigonus.

Plutarch. lib. 27.

The like historie is writtē in Herodotus, of king Darius, which yelded thanks vnto those ỳ brought Histeus head, as Antigonus did vnto his sonne Alcioneus, saying: I do as litle ioy to see Histeus head, being dead, as I doe lament much such tirannie and cruelnesse to be in you, who neuer saw king Darius so cruell to any man aliue

Darius.

aliue, as you are cruell vnto Hiſteus beeing dead. As *Darius* was gentle of himſelfe, ſo hee greatly eſteemed thoſe that were gentle: inſomuche that beeing at the point of death, euen at that time when he was ſo weak ỹ he knew not Poliſtratus that gaue a litle water to refreſhe his heart, ſaid: Whoſoeuer thou bee I knowe thee not: and for that I am not able to thanke thee, Alexander ſhall and will requite thy gentleneſſe: and the Gods ſhall thanke *Alexander* for his clemency and humanitie toward my mother, my wife and Children, and with that hee ſtretched forth his hand, and ſaide: Haue me recommended vnto Alexander, and bring him this my right hande, and tel him that Beſſus killed Darius, whome thou didſt ſee dying. Which when it was told by Polyſtratus vnto Alexander, he much lamented his death, cauſed his body to bee brought wyth great honour, & precious clothes, and with all ſolemnity that might be made vnto his mother named Siſigambis. Thus worketh clemencie and humanitie, ỹ thoſe two famous Princes, Alexander & Darius, two mortall enimies alwaies: and yet not forgetting eche others courteſie, at deathes doore either of them in loue with the other. For their humanitie one to another, Darius at his death, repeating Alexanders gentlenes towards him, and Alexander requiting Darius gentlenes being dead. The greateſt fame or cõmendation ỹ may happen vntoany man, is to bee counted gentle and courteous: therein are diuers vertues knitte and ioyned in friendſhip, as pittie, mercie, wiſedome, and affabilitie, with others: ſo that the propertie of thoſe men is alwaies, though they can hurt, yet neuer to hinder. As it is proper to an euill man to reuenge: ſo is it the nature of the good and gentle, to forgiue. Piſiſtratus ſhewed both wiſedome and curteſie vnto certaine dronkardes, who hauing in their drinke vſed wanton ſpeech vnto his wife, and being ſober the next morning, came

Hiſteus.

Plutarch. lib. 37.

Darius: Polyſtratus:

to Pisistratus to aske him forgiuenesse for their lewde talke vnto his wife: he gently saide, learne to be more sober another time. I knowe my wife was not out of her house yesterdaye, excusing his wife wisely, and pardoning them gently. How gently did Alexander Seuerus vse Camillus though hee rebelled agaynst him, and by sleight thought to be Emperour of Rome, and for that being condemned to die by the Senate, yet he was pardoned by Alexander. How curteous was Fabius Maximus, to forgiue Marsius one of his chiefe Capitaines, his treasons and snares that he vsed agaynst his maister Fabius with the enimies. Such gentlenes dyd Zerxes the great shewe vnto certaine Greekes, who were as espials to viewe the hoste and power of kyng Zerxes, sent from *Athenes*: and being taken & brought before the king, he onely gently dismissed them without anie punishment, but shewed them courteously all his hoste and force of souldiours. The greatest victorie is lightly alwaies gotten by gentlenesse, as *Alphonsus* king of Aragon, by gentlenesse wonne Careta: Marcellus wonne Siracusa: Metellus, Celtiberia as you haue heard before mentioned. Plutarch reciteth a passing historie of great courtesie and humanitie in kyng Belenus, toward his son *Antigonus*, who being married to a fayre womã, fell in loue with his fathers wife (for his mother was dead) & his father married ỹ daughter of *Demetrius* king of Macedonia, named Estrabonica, a young woman of excellent bewtie: for this therfore ỹ kings sonne languished in loue, that he was like to die, vnknowne to his father: whiche when his father knewe of, hee caused his owne wife to be married vnto his sonne *Antigonus*: rare clemencie and great gentlenesse for a manne to giue his wife to please hys friend. Pittie accompanieth this excellent vertue, clemencie, as wee reade in holye scriptures, that diuers good men ceased not to bewayle and weepe ouer the

state

ſtate of their enemies. I néede not heere to recite Pericles the Athenian, who willed that the dead ſouldiours ſhould be buried in the warres of Peloponeſus, nor of Hannibals curteſie in the wars of Carthage, for the buriall of Roman enemies. But Moyſes, that man of God brought with him from Egypt, the bones of Ioſeph. Tobias, and Machabeus, merciſull men, commended likewiſe ſolemne buriall for the dead ſouldiours. And Iehu king of Iſraell, cauſed his enemie Iezabel to be honorably buried. But as white is better diſcerned by ỹ black, than by any colour elſe, ſo ſhall humanitie and gentleneſſe appeare moſt excellent in reading the title of tiranny, where by conferring both togither, the excellencie of the one is manifeſt, the terrour of the other is odious. The gentleneſſe & pitie that our Sauiour Ieſus Chriſt ſhewed vnto Mary Magdalen, the lewde woman, vnto the prodigall childe, vnto Peter that denied him, vnto the Theefe that hanged with him, vnto Daniell in the den, to Sidrach in the fire, to Ionas in the water, was nothing elſe, but examples left for our learning, to bee gentle one vnto another, euen as Ieſus Chriſt was vnto vs all: thus ending as Cicero ſaid of Cæſar, that Cæſar extolling Pompeius being dead, and ſetting vp his pictures, did extoll his owne name: ſo that the clemency that men vſe to ſhew vnto others, doth aduance their owne fame.

Pericles.

Tobias.
Machabeus.
Iehu.

¶Of ſober and temperate Princes, and where temperaunce and ſobrietie were moſt vſed.

SO muche was this noble vertue of temperaunce eſtæmed with auntient people, that they thought the greateſt pleſure & the happieſt life was to abſtaine from deſired meate and drinke. So much was this ſobrietie of life commended of learned Philoſophers, that Anacharſis that famous Scithian, was wont to write about the painted pictures of Princes, this little leſſon, *Rule luſt: Temper the tongue: And bridle the belly.* Whereby the Philoſopher diligently perſwaded Princes to be temperate of life, to be ſober in talke, and to abſtaine from filthy feeding. For to ſubdue appetite, to vanquiſh luſt, to ſuppreſſe pleaſure is a worthy cõqueſt. He is a worthie Victour, a famous conquerour, a puiſſant Prince, that can ouercome his owne affection. For euen as Fiſhes are taken with hookes, ſo men, ſaith Plato, are allured with pleaſure. It is the greateſt vertue that can bee in man, ſaieth the Poette, to abſtaine from pleaſure. To auoyde theſe baytes, theſe ſweete pleaſures, wiſe Princes haue lothed banquetting and drinking: in ſo much that Iulius Cæſar, that famous Emperour of Rome, for his ſingular ſobrietie and paſſing temperaunce, was the verie lampe and lanthorne of Europe, for his abſtinence the onely mirrour of Italy, who by ouercomming of himſelfe, ouercame all Europe. Of this Emperour would Cato of Vtica ſay, though he was a mortall enemie vnto Cæſar, for that Cæſar vſed the company of Catoes ſiſter Seruilia, ỳ one ſober Cæſar ſhould ſubdue Rome. His abſtinence was

Cæſar. Plutarch of Cæſars life.

ſuch (ſaith Plini) that moſt ſildome or neuer would this Emperour drinke wine. Ageſilaus king of the Lacedemonians, paſſing through the country of Thaſius, being met with the nobles, & intertained of the people with diuers dainties, and rare bankets, to welcome ỹ king vnto the countrie: notwithſtanding, touched not theyr daineties, fedde onely with bread and drinke, to ſatiſfie the importunitie of the Thaſians. And being earneſtly requeſted, and humbly ſought, and in maner enforced (leaſt hee ſhoulde ſeeme vngratefull, not to eate their meates) hee commaunded his ſeruemen and ſlaues, Helotes, to feede if they woulde on ſuche cheere, ſaying, that Princes might not pamper themſelues with daintie cheare and wines, but to vſe abſtinence and temperaunce: The one is incident (ſayde hee) vnto vice, and ſhame, the other a nource vnto vertue and fame: for in eating and drinking, lyeth hidden that ſuckyng Serpent named forgetfulneſſe. To auoyde therefore gluttonie and dronkenneſſe, which are often tendered vnto Princes, Conſtantius that moſt temperate Emperor, kept him allwayes ſo hungrie, that hee would take of a poore woman, a cruſt of breade to ſatiſfie hunger. It was Licurgus lawe in Sparta, and Zaleucus rule in Locreſia, to abſtaine from fine meate, and ſweete wine, as from an enemie vnto Princes: for wiſe men were wont to ſay, that meate is onely good to expell hunger, and drink to quench thirſt. King Cirus in his warres, beeing demaunded of his hoaſt, what he would haue prouided againſt dinner: bread ſayde Cirus, for drinke wee ſhall not want, meaning as Amianus ſayeth, water. This vertue of abſtinence was ſo honoured then, that Princes which were giuen to wine, were odious vnto the worlde. A great ſhame it was in Thebes, in Leonidas time, to make bankets. And whē Epaminondas, that paſſing Prince of temperaunce, was willed of a riche Citizen beeing his friende, to come to a ſupper,

Ageſilaus.

Bruſonius. lib. 3. cap. 1.

Conſtantius.

Cirus.

Leonidas. Epaminondas.

he founde there ſuch ſuperfluous cheere, ſuch exceſſe of meate and drinke, that hee ſaide (beeyng much offended with his friende) that he thought he was willed to come to eate lyke a man, and not to feede lyke a beaſt. This Prince knew the inconuenience of feeding, and againe knewe the commoditie of abſtinence. A number of excellent vertues do follow abſtinence, as continence, chaſtitie, ſobrietie, and wiſedome. A heape of vices waite on pampering Princes, as glotonye, lecherie, dronkenneſſe, and ſuch others. Such was the temperaunce of great King Porus of India, that breade and water was his accuſtomed cheere. Porus.

Suche was the abſtinence of Maſiniſſa King of Numidia, beeing foureſcore yeares olde, that hee fed hungerly alwayes, and not daintily at any time. Maſiniſſa.

Such was the temperaunce of that noble Pericles, and of that Greeke Tymon, that Aelianus in his booke of diuers hiſtories, commendeth the abſtinence of the one, and Cicero in his booke of friendeſhippe, extolleth the temperaunce of the other: and ſo ioyntly theſe two noble Greekes did auoyde alwaye banquetyng and belly cheere, ſorſooke and fledde the companye of drinkers, as thinges more noyſome than profitable: more daungerous then healthie: more filthie then friendly. Pericles and Tymon. Demetrius.

Demetrius King ſometime of Macedonia, and ſonne vnto Antigonus, being much giuē to feedyng and pampering of him ſelfe, grewe to that luſt and leacherie, that beeing not ſufficed with diuers ſtately ſtrumpettes, and curious Courtiſans, as with that renowmed Lamia, famous Criſides, diamond Dama, and ſuch other daintie dames, fell to luſt of a young Gentleman of Greece, of amorous countenaunce, of paſſing beautie, and of a princely port, endued with ſeemely ſhamefaſtneſſe, who came from Athens vnto Macedonia, to ſerue a Souldiour vnto King Demetrius, who ſought diuers meanes to accompliſhe his inordinate luſte by eatyng and drinking with this Plutarch de vita Demetrii.

young

young Democles, and diuerſly attempting to haue his purpoſe, followed him priuily where Democles wēt a bathing vnto a cloſe chamber, where *Demetrius* hid himſelfe vntil the young man was naked, and then on a ſodaine enterpriſed his luſt. But when *Democles* ſaw the King, and perceiued his wicked intent, to auoide the ſhamefull acte and filthie luſt of the King, and to maintaine temperance of life, and euerlaſting fame of abſtinence, he leapt naked into a great ſeething veſſel, of hote boyling water, and finiſhed his noble life, with famous death. O renowmed *Democles!* O vile and ſhamefull *Demetrius!* thy death is famous, his life is infamous: thy temperance and vertue commended, his luſt and wickednelle, iuſtly of all men condemned.

The like hiſtorie doth Plutarch write of Trebonius, a young ſouldiour, of a younger Captain named Lucius, and Nephew vnto that noble Romane Caius Marius. This Lucius hauing a charge ouer certaine ſouldiours appointed of his Vncle Marius then Generall, hauing a long while deuiſed meanes to bring his purpoſe to paſſe, in accompliſhing his luſt with Trebonius happened on ſuch a ſeaſon, that he found Trebonius by him ſelfe alone, and offering violence vnto him, Trebonius vnderſtanding his Captaines deſire, made as though he ſhould ſpeede, came imbracing him, and thruſt him to the hart with Lucius owne dagger, and ſo ſlue his Captaine to auoide infamie: which when it came to Marius his eare, that his nephew was ſlaine by Trebonius, the cauſe thereof being demaunded by Marius, & being orderly declared by Trebonius, where as it was thought he ſhould be hanged, drawne and quartered, and ſuffer moſt ignominious death, hee was rewarded with a crowne of golde vpon his head, written about with this ſentence: This crowne and garland wunne Trebonius by temperance. Had *Demetrius* King of Macedonia embraced ſobrietie of feeding,

Trebonius.

Democles, had not bene so famous by abstinence as Demetrius might haue bene renowmed with temperance. Had that Romane Lucius loued continencie, as Trebonius honored chastitie, Trebonius had not had of Marius Lucius his Uncle the praise, the garland of commendations, and he so vilde and shamefull a death.

Athens. Certainly, when the people of Athens fed with figges: the Arcadians with Acorns or with Walnuts: the Argiues with Pearsley: the Terinthians with Pears: the Scithians with hearbes, the inhabitants of Carmenia and Meotica, with poore fare: yea, when the whole world fedde with fruites, which our old mother ỹ earth naturally brought forth, before corne was sowne: then kingdomes and nations were ruled by law of Nature, to embrace temperance,, to honour abstinence, and to obserue chastitie: which since grew to that aboundance and excesse, that the law of God, which was first, the law of nature which was the second, and the lawe of Princes which was the last, coulde not keepe men from excesse of meate, which onely was the cause of sincking of Sodom and Gomorrhe: of the often plaguing of the Israelites, of the iust confusion of gluttons and drunkardes. When the Gymnosophistes of India, fed onely with Apples, when the Priests of Egypt abstained from flesh and wine, fed with bread and Dyle, when the sages of Persia, fed with fruites and hearbes: then temperance bare rule, then sobrietie gouerned, then abstinence was honoured, then Egypt florished through temperance, and is now spoiled with gluttonie. When India prospered through continencie and sobrietie, and is now vanquished by dronkennesse and temeritie. When Persia was famous, and conquered kingdomes by abstinencie, and is now conuicted and conquered by aboundance and excesse. Where is learned Athens, famous Sparta, stately Thebes? These while temperance ruled, were feared of all Kings, and are now by meanes

Arcadians.
Argiues.
Scythians.
Gymnosophists of India.
The priestes of Egypt.
The Sages of Persia
Athens.
Sparta.
Thebes.

of

of excesse, hated & despised of all Princes. All the while that the Lacedemonians obserued the law of Licurgus in abstaining from braue banquetes and excesse of cheare: yea, when they might not passe vnto Asia, for feare they should be allured and entised with the sight of the iunketes of Asia, then, saith Cicero, were the people of Sparta so temperate, that the men did neuer sit with women, nor the women with the men. The Milesians made a straight law, as Theophrastus doth witnesse, that neither their wiues, their daughters, nor their maides might tast wine, neither durst any man by the same law praise any wine in presence of women: for wine causeth heat, heat moueth lust, lust causeth murther. Wherefore wise men write that it is dangerous to praise three things, in presence of people. A man to prayse the beautie of his wife, for feare of fornicators: (for so did King Candaules of *Lidia* praise his wife vnto his friend Giges, that hee was murthered thereby, and the Queene his wife afterwarde married vnto Giges:) to bragge of his riches and substance: (for so did Sichæus shew his substance vnto Pigmalion King of Tire, which married the Kinges sister named Eliza, & yet slaine by the selfe same Pigmalion, King of Tire, and his owne brother in law:) lastly to commend swéete wine in presence of the people, brédeth a desire vnto lust, and lust vnto death. The famous Romanes for a long while kept a straite order to obserue temperance, that the Ladies and Matrones of the Citie of Rome, might in no wise be suffered to drinke wine, for abstinence is the onely keye of temperaunce: so straightly was this law lookt vnto, that Eg. Mæcenius slue his owne wife, as Plini recorded, for that she loued wine, and was by the lawe of Romulus made for that purpose, saued from death. In the same place of Plini it is read, that a certaine matrone of Rome was iudged to dye, for that shee had a priuie keye vnto a Celler of

The history of king Cãdaules.

Sichæus. Iustin. lib. 18

Plini. lib. 13 cap 22.

Eg. Mæcenius

Romans.

wine. So nye did they obserue this temperance, that Cato the Censor appointed by law certain men to kisse the women of Rome, to know whether they smelled of wine by their breath. No man of what degrée soeuer he was, Consul, Censor, Tribune, or Senator might drinke wine in Rome, before hee was thirtie and fiue yeares of age. The people of Messaliotica made and ordained, that the women should drinke no other drink then water. Amongst the Egyptians ther was by a law appointed how much wine their Princes might drinke and no more. The Persians fedde onely then with bread, sault, and water. The Prophets of Iupiter in Crét, abstained from flesh and wine. In Rhodes he was taken a grosse braind man, that fedde on anie thing else but on fish. The Lacedemonians were most hatefull vnto those that wart fat by féeding, insomuch that they would punish their owne children with hunger, if they wared fat, either by feeding, or by idlenesse. Thus abstinence was fostred as a nourse vnto chastitie and temperance, then Princes lothed vice, and loued vertue: then they abhorred gluttonie and dronkennes, and honored abstinence and sobrietie. The learned and sage Philosophers, and men of passing abstinence and sobrietie, being no lesse studious then carefull of temperance, despised banquetes, refused feastes, lothed and defied bellie cheare, and being allured of Princes, entysed of noble men, sought of all men, forsooke and fledd from the same, saying: wee eate to liue, wee liue not to eate. A golden sentence and worthie to bee obserued. Rather had *Diogenes* feede and licke dishes at Athens, then to feede daintely at Alexanders table. Rather had that learned Grœke, noble Zeno, drinke water, and feede poorely as an example vnto his Schollers vnto temperance, to come by abstinence, then to pamper his bellie at Antigonus princely table, to shew them the waie vnto gluttonie and dronken-

Aelianus. lib. 2

The people of Messaliotica.

The Philosophers of most continencie.

Diogenes.

Zeno.

nesse

nesse. Rather had Plato forsake Dionisius table, than to abstaine from his wonted Philosophicall chére. This vertue of abstinence was of noble Socrates maintained with bread and milke onely, and learned Homer honoured it with pottage made of hearbes, and ancient Pithagoras with Beanes. Anacharsis, a Scithian Philosopher, being demaunded of his estate howe hée fedde, how he did lye, and how he was clothed, answered: I fæde on hunger, I lye on the grounde, and am clothed like a Scithian. The famous Athenià Aristides at what time King Dionisius made sute for his daughter in marriage, though hée was a puissaunt Prince, a mightie king, yet for his gluttonie and prodigall drinking, for his tirranny and excesse, Aristides, who abhorred such vices in Princes, soberly and temperately answered: that he had rather kill his daughter with his owne hande, then to giue his daughter in marriage vnto Dionisius. So odious vnto good Princes was that excesse of eating and prodigall drinkyng, and so highly esteemed was abstinence and temperaunce, that in Athenes a long while in the Temple of Ceres, of all the lawes of Triptolemus, thrée onely commaundements, as Zenocrates saieth, were highly obserued. The first their Goddes to bee worshipped, the seconde, their parents to bee honoured, and the thirde to abstaine from flesshe and fæding. O moste temperate life, when abstinence was obserued. O mosse golden worlde, when neyther wine nor banquets were knowne: then chastitie was honoured in the Temple of Vesta, then temperaunce frequented the Capitoll of Iupiter, then lust knewe no way to the pallace of Cæsar, then abstinence walked in the market place, then all Rome was chast. Then Rome triumphed, when kinges were depriued for lecherie towarde Lucretia. Then Rome merited fame, when the princely office of *Decem viri* was put downe for the rape of Virginia. When Scipio Africa-

Plato.

Socrates.

Homer.

Pithagoras.

Anacharsis saying.

Plutarch lib. 11. Aristides.

Vestas temple.

Capitol.

nus had ouercome the famous Citie of Carthage, and Numantia, he was not so valiant by his great & renowmed conquest, as hée was famous by abstinence: for when hée triumphed as a valiaunt victor, a certaine noble yong Virgine, for her passing beautie and great admiration of person, was presented vnto Scipio as a rare gift, whose beautie and excellencie though Scipio, a long time was amazed at, yet hee respected abstinence, as a thing belonging vnto a prince, specially vnto a conquerour, who hauing ouercome kingdomes, and countries, was not to be subdued by lust: hee trusted not his souldiours to guide and garde this Virgin, but with his presence, brought her home to her father vnto Campania saying: were it not that I am a conquerour, I had not béene able to bring thy daughter home. A greater conquest surely it was of Scipio to ouercome him selfe, thã to subdue Numãtia, or Carthage. That lesson worthie of a Prince he learned of Alexander the great, who thought it a shame vnto a conquerour of men, to bée conquered by women: and though in diuers authours and places, this prince is noted a glutton and drunkard, yet of wonderfull abstinence towardes women, which is rare in a drunken Prince. For when Alexander came vnto Illyria, vnto the Temple of Iupiter, where hée sawe a passyng faire woman, of comely beautie: beeing still the comely state of her person, and feeding him selfe a long season with the sight thereof, his counsellour and great friende Ephæstion, perceiuyng that Alexander was taken in the Briers of beautie, saide: It is not méete that Alexander shoulde want anie thing that hée wisheth for, to whom Alexander aunswered: neither is it an honour vnto Alexander that ouercame all men, to be ouercome by one woman. The modestie and continencie of Princes haue béene suche, that they refused the companie of their owne wiues, and went to wilderneste solitarily to liue, to auoide the

Scipio Affricanus worthie commendations. Gellius. lib. 6. cap. 8.

Alexander abstained from women.

Aelianus 3.

occasion

occasion of lust, and to embrace the cause of temperance, as Amœbeas and Dionysius surnamed Histrio, being marryed both to faire women. Clitomachus was of such modestie, that hée might not abide in place, whether hée were at supper, or else where filthie talke was ministred, but hee woulde auoide the place and the person as Plini saieth, where any incuilitie was: and true it is, ill language corrupteth good maners. I read in Valerius, a worthie Romane historie of one Spurina, a young Gentleman of the Citie of Rome, whose amorous countenaunce, wonderfull beautie, and passyng state of person, surmounted all the Ladies of Rome: but hee was not so beautifull outwarde, as hée was modest and temperate inward: and least hée should seeme with his outwarde beautie to enflame the Romane Ladyes and Virgines of the Citie to lust, hée so deformed his bodie, and mangled his face with his owne hand, that from the fairest creature that was in Rome, hée became the most deformed man in all the worlde, insomuch, that all Rome knew him not. Spurina is more famous by his modestie therein, then hee is now renowmed for his beautie: the one passeth lyke a flowre in short time, the other without prescription of time hath immortall fame. Men haue béene in the worlde that subdued lust, ouercame them selues: yea, and though attempted with great allurementes, yet temperaunce saued and preserued them: as Valerius saith that Phrine, a passing fayre woman, came vnto Zenocrates, the Philosophers bedde, and being all night in bedde with him coulde not winne the Philosopher with all her trickes to venery: and the next day béeing demaunded where shée laye all night, with an image of a man shée said, or with a mans picture. The like doth Xenophõ report of Socrates, though he were maried to two wines, that on a certaine time Socrates beeing in talke with a renowmed and famous Courtesan named Theodo-

Amœbeas and Dionisius forsooke their wiues to liue temperately.

Clitomachus.

Spurina.

Zenocrates.

Socrates.

ta, a woman of great bragges, and boasting much what shée could doe vnto princes before Socrates, saying that shée coulde make any to come from Socrates vnto her, and that Socrates coulde not make anye of her men to come vnto him: it is no maruell sayde Socrates: for to drawe men to vice is moste easie: and to drawe them vnto vertue is moste heard. I might héere bring forth diuers histories for the prowfe of modest and temperate Princes: to auoyd prolixitie of reading, and to embrace compendious histories, I omitte to speake further of men, I will turne my stile vnto women, where such infinite numbers appéere in histories, that I will touch but two or thrée for that I should be ouercharged otherwise. The chast life of Lucretia, and noble temperanty of Sophronia, two noble Matrones of Rome, the one rauished, to requite the tyrannie of the Emperour Tarquinius, by whom shée was deflowred, after that shée made her husbande priuie that his bedde was defiled by Tarquin, slue her selfe with her owne knife: the other in lyke sort because shée coulde not resist the violence of Decius, to make Decius more odious, & his dæde more shamefull, ended her life as Lucrecia did. Euen so Medullina being oppressed by her father in the darke, got his ryng from his finger to knowe him in the morning, who had so villayne lyke deflowred her virginitie in the night: which when shée knew by the ring, that it was her owne father, shée spared not to reuenge her dishonour with the death of her father: and for that shée little estéemed her owne life, her honestie béeing stained, with that knife that shée slue her father, shée also killed her selfe, as a witnesse of her owne trueth, and prowfe of her honest life. This hath made Rome famous: how well was temperauncie regarded in Rome when Virginius slue his daughter Virginia, for that shée was deflowred of Appius Claudius? So greatly was it estéemed, so highly honored, & so straitly lookt vnto, that Sempronius slue Gallius, ỹ Ceruius gelded Pontus the Romane

Aelianus. lib. 13.

Lucretia. Sophronia.

Medullina.

Virginius slue his owne daughter.

Sempronius. Ceruius.

mane, both being taken in adulterie. How happie and renowmed was Rome whē Sulpitia Paterculus daughter, and wife to Fuluius Flaccus, the lampe of Rome, & lanthorne of the world, preferred for his temperance, by the verdite of Sibilla, to excell all Asia, and Europe? The like temperance proued by Cibeles the mother of all the Gods to be in Claudia, that heauen and earth extolled the name of Rome. Was not then temperance honoured, when Virgins and young women bought temperance with death: some killing themselues, some burning, some drowning, and thus by death their liues were knowne. Hippo, a woman of Greece, saith Valerius, that trauailing vnto Rhodes on the Seas, perceiuing the Marriners to be greedie and readie to spoile her honestie, vnderstanding that they went about to defile her temperate and chaste minde, to auoide their purpose and filthie lust, leapt from borde into the surging seas, whose terror she contemned, lesse fearing to die, then willing to liue, as a woman stained & corrupted. what way findeth not modesty of life to requite shame? How escapeth dishonestie and lust of euill life from the snares and baites of temperance? Timoclea, a woman of Thebes, being violated by a certaine Prince of Thracia, against her will, requited this Prince, & eased her molested minde after this sort saith Sabellicus: she went in an euening vnto this Thracian Prince, and tolde him priuily, if he would follow Timoclea, shee should bring him where such store of substance and such wealth was hidden, as would make him ỹ richest prince in all Asia: to whom he greedely consented, went willingly and gladly, thinking to speede of one thing, hee found an other thing, and being brought vnto a deepe Well, she said: In this well there is infinite treasure: but when he stoupt to loke vnto the bottome of the Well, she threw him in headlong, and a mightie huge stone she rould after him. Atalanta was the mirrour of

Sulpitia.

Plini lib. 7. cap. 35.

Claudia.

Hippo.

Timoclea.

all Ladies, a second *Diana*, refusing the companie of men, liuing in wildernesse, abstaining from worldlye pleasure, and ending her life in pure virginitie in the desarts of Arcadia. Sith I may better beginne and sooner ende, with alledging kingdomes, and countries for a proofe of temperance, follie it were in so large a scope, in so ample a matter, to deale with perticuler histories.

Teutonica. Therefore to begin with women of Teutonica: temperance was there so much estæmed, so well thought off, that the women hearing their husbandes to be slaine & taken Captiues by a valiant Romane named Marius, then Captaine for Rome, they came knæling before him, besought him courteously and humblie sith their husbands were slaine, as women willing to lead a chast life, that they might goe and serue the Vestall Virgins in Rome, to auoide the grædinesse of Marius souldiers, and there to end the rest of their liues in seruice of Vesta: but being denyed of Marius, cleane contrarie vnto a Romane hart, and to a noble gentleman: the next night following, the women of Teutonica hanged themselues, lest they might be a pray vnto the romane souldiours, to be defiled by vnchast dealing. The like did the fiftie virgins of Sparta, going a pilgrimage to Messena, and certaine hookes and baites being set of purpose by the gentlemen of Messena for their virginities, and now readie as they were appointed euery one of them being then maides, to bee made women that night, they all preuented it with death, chosing rather to lose life honestly, then to liue shamefully, knowing what a reproch and infamie it would bee vnto Sparta, and to all the countrie of Lacedemonia, if they esteemed life more then honestie: so killed themselues being Virgins to honour their countrie, and to defame Messena. Hence proceeded terrible and long wars betwixt the Lacedemonians & Messenians, to the last confusiõ, and vtter destruction of the countrie of Messena: and

The fiftie virgins of Sparta.

these

these warres continued tenne long yeares, wherein the Messænians shamefull intent was requited with a sharpe reuenge. We read of a passing good historie of Alexander ℞ king Amintas son, brother to king Philip of Macedonia, which when hee perceiued the Embassadors of Persia to ware wanton with his sisters, ℞ desirous to do villanie vnto the king his father, promised the Embassadours that they should accomplish their lust and pleasure with fairer Virgins then those were, which the Persian Embassadours woulde medle with: they being glad of the promise, expecting the time and their comming, being then in their beds readie for them, Alexander to note such villanie, and to open the same vnto others, caused certaine young men to arraye themselues like women, and such a night to goe vnto the Persians, as though they should seeme to bee women, and to bring either of them a knife priuilie: and being in bed, they were commanded by Alexander to kill the Embassadour, and his companie. Megapirus, when he heard that his Embassours were slaine in Macedonia, waxed mad a long time, and readie to raise wars, vntil he had vnderstanding of the cause and order of their deathes: for Alexanders temperance therein he married Amintas daughter Alexanders sister. This is the sacrifice that the Prestes of Isis did vse, to abstaine from flesh and wine: this is the temperance that Numa Pompilius shewed most often in Rome, from women and wine to abstaine. This abstinence vsed Sara the daughter of Raguel to doe her feates: this vsed Iudith, to haue Holofernes head off: and this vsed Queene Esther to king Ahasuerus. Worthie examples we read of Kinges sometime, that being most thirstie, refused to drinke, as Alexander the great, before he fell amongst the Persians to dronkennes, was so temperate that hauing a cup of water brought vnto him in his extreame thirst, would not drinke the same in the sight

Patritius. lib.

Isis.

Numa Pompilius.

Alexander.

of his ſouldiours, leaſt the ſight thereof ſhould augment the thirſt of his ſouldiours, being moſt thirſtie alreadie.

Cato. Cato Iunior, leading a great hoſt of ſouldiours ouer the hote ſandes of Lybia, hauing no drinke nor water nigh them, wared ſo thirſtie, that when one of his ſouldiours brought him in his headpéece a draught of water by chaunce, hee would not drinke himſelfe and leaue his ſouldiours thirſtie, but threw the water downe vpon the grounde, becauſe hee might vnparte their thirſt with abſtinence, which was much eaſe vnto the ſouldiours, to ſée his temperance one way, and his humanitie another way, and they felt their thirſt much thereby aſſwaged.

Dauid. King Dauid being beſéeged by the Philiſtines, was deſirous to drinke of the water called Bethlem: ſome ſtout ſouldiours of his named Eleazarus, Ieſebes & Semera, ventured life for the kinges ſake through the enimies: but when the water came, Dauid dranke it not, as one that could abſtaine from that he liked beſt: but becauſe it was brought with great perill, hee offered that water as a ſacrifice vnto God, for the three ſouldiours that ventured their liues for it. A great vertue to abſtaine from that which a man liketh beſt: and great temperance there is in abſtaining. Romulus being bidden to ſupper to a Citizen of Rome, dranke no wine all ſupper time, but two or three drops after ſupper, vnto whom the hoaſt ſpake merily: Romulus ſaid he, if all men would drinke no more then you, wine would be nothing eſteemed: to whom Romulus anſwered ſoberly and ſaid: wine would be more precious and deare if euerie man would drinke as I did, for I drank as much as I would: and if all ſhould do ſo, wine would be ſcant. Noting his temperance in a litle, and the gluttony of the moſt part in drinking. Hannibal, Scipio, Mithridates, Fabritius, Sempronius, and Papirius had no leſſe praiſe for their temperance in abſteyning from offred pleaſure, then fame for their victories and triumphes.

Gellius. lib. 2. cap. 4.

Of Taciturnitie and Silence, and of the vertue and commoditie thereof.



Ocrates, a famous Philoſopher, and Maiſter vnto that noble and diuine Plato, was wont to charge his ſchollers to honor and to embrace theſe three excellent vertues: Silence of tongue, ſhamefaſtneſſe of countenaunce, and wiſedome of heart, places appointed moſt fit for ſuch noble vertues. The wiſedome of a fole lyeth in his tongue, whiche is the keye of his councell: and the tongue of the wiſe lyeth hidden in his hart: for of the aboundancie of the heart the tongue wil ſpeake: ſo that ſilence in tongue is a proofe of wiſedome in heart. Wherefore that learned Philoſopher Zeno, Zeno.
ſayde, that nature appointed two eares to heare much, and one tongue to talke little. In auncient time the Egyptians thought ſilence ſuche a vertue vnto people, Egyptians.
that they cauſed an Image to be made ſaieth Plini, with her finger on her mouth, and a table writtē on her breſt with this ſentence: heare, ſee, and ſay nothing, to repreſent ſilence. The renowmed Romanes ſo eſteemed Romanes.
ſilence ſaieth the ſame Plini, that ſhee was ſacrificed vnto once a yeare in Rome, imitating the olde Egyptians, erecting vp an Image naming the ſame Angerora, as a great Goddeſſe for the purpoſe to honour for ſilence ſake. The Perſians honored nothing ſo much as ſilence, Perſians.
and hated nothing ſo much as inordinate ſpeeche. The famous Lacedemonians, had ſilence in ſuch reuerence, Lacedemonians.
that their wiſe men named Ephori, at what time they met in places to be merry, fearing in drinke to forget ſilence, the ſignecours ſhould ſpeake to the companie be-

fore they sat downe at drinkyng, pointing vnto the dore with his finger, saying: Let nothing done or spoken at this table, passe yonder dore. O worthy order, and renowmed lawe, to thinke of that before sittyng, that should do them no harme after rising. The Lacedemonians vsed such short speeche, that when one demanded of Charillus, why did not Licurgus appoynt more lawes then hee did vnto his countrie? hee answered: to fewe wordes, fewe lawes will serue. The silence of Mary Magdalen, and the woman founde in adulterie, pleased much God for that they went not with wordes, but with sobbes, sighes, and silence they came to Christ. Better saith Zeno, it is to fall from foote or horse, than to lye in tongue. Euen so the learned Athenians helde silence in suche estimation, that though Athens was counted the well of wisedom, the flower of Philosophie where all the worlde came to learne to speake: yet learned they silence also: in such sort, as that worthy Greek Themistocles, at that time he was banished Athens, and enforced to goe into Persia, where hee was muche esteemed, and honourably receiued: beeing intreated of the King to shewe the state of his countrie, hee besought the king to graunt him one yeare to learne the Persian tongue, and then the king shoulde be certified in all poyntes that hee woulde demaunde of Themistocles. O famous Greeke, though banished from Athens, yet obserued hee the lawe of Athens, forgot not silence, which was so honoured in Greece, but knew he was in Persia, a place, saith Curtius, where silence was so magnified, that sharpe punishment was prouided for talkatiue persons. The people of Sparta were noted as men giuen moste vnto silence, hating so superfluous wordes, that when the Embassadours of the Abderites as Plutarch maketh mention, had made a long and a tedious Oration before Agis King of Sparta, and after much time spent, and many wordes in vaine bestowed

Athenians.

Themistocles.

Sparta.

lwed (as vaine bablers dw) taking their leaue from Agis, willing to haue an anſwere to theyr Kyng of Abderites: ſalute your King (ſaieth Agis) from me, and tell him, as long as you ſpake, ſo long helde Agis his peace, letting them to vnderſtand of theyr muche follie in babling. The like aunſwere receiued the Embaſſadours of *Samos*, after a long Dration and tedious talk, of Cleomenes King of the Lacedemonians, ſaying: the firſt part of your Dration I forgot, the ſeconde part I vnderſtande it not, and the thirde parte I dw not well allowe. The Tayler is not expert that maketh Hercules hoſe to a childes legge, neither can that Shomaker be gwd ſaieth Ageſilaus, ẏ frameth Titormus ſhwe to little Molons fwte: neyther may hee bee counted wiſe that ſpeaketh muche to none effect. Wherefore the firſt thing whiche that auncient and learned Pithagoras taught his Schollers, was carefullye to kæpe ſilence. It was Pythagoras lawe, that none of his ſchollers might ſpeak any thing in fiue yeres ſpace after their firſt comming vnto Schwle. Pithagoras was no leſſe carefull to teache them ſilence, than it was painefull for them to learne ſilence. Moſte harde and moſt difficult, is that ſilence vnto a yong man, that one Meſſius vſed, who pined and tormented himſelfe thræ yeres as Plini ſaith for ſilence ſake. But Simonides ſaid ſometime to a ſtill man amongſt a number of wiſe men: If thou be a fwle ſaide hee, thou doeſt the part of a wiſe man to holde thy peace: but if thou bée wiſe, thou art a fwle that thou doeſt not ſpeake to wiſe men, and ſo I ende: ſilence in a fwle is great wiſedome, and ſilence in a wiſe man is mære folly. Cleanthes therfore being deſired of a Gentleman, ſome ſhorte wiſe ſentence to inſtruct his ſonne withall, ſaide: learne onely this word to thy ſonne: *Siga*, that is ſilence. That noble and renowmed philoſopher Zeno, at what time he had prepared a banquet in Athens, to receiue the Embaſſadours

Pythagoras.

Meſſius. lib. 28. cap. 6.

of Antigonus, King of Macedonia, where certain learned Philosophers, and eloquent Orators were present: after manye large and subtill disputations, and great ostentation of Rethoricke betwixt them had at supper, Zeno being demaunded of the Embassadours why hee kept silence all that while, aunswered: that to keepe silence is greater knowledge than to speake, for silence said Zeno is most difficult to obtaine, and most hard to keep, and therefore most rare to be found. A Gentleman in that company then named Agatho, hearing Zeno so commende silence, beeing no lesse desirous to learne silence, then beeing learned to keepe, prepared a great stone, and helde it in the rofe of his mouth three yeare, to auoide idle words and superfluous talke, and to learn sober silence, and vertuous taciturnitie. Alexander the great, when his mother Olimpias did send letters from Macedonia vnto India, where then he was at warres, wherein were written muche concernyng the state of Macedonia, and great complaints made of Antipater, with diuers more secrete counsels sealed, hee readyng these newes, his friende Aephæstion, who knew all the secretes of Alexander, loking and reading the letters with the kynge vnto the ende, Alexander tooke his signet from his finger after perusing of these letters, ioyned it close vnto Ephæstions mouth, saying: Sith in friendship you fayle not, in silence breake not. A shewe of silence in Alexander honored: but of Princes which honoured silence, Iulius Cæsar most esteemed the same: hee may iustly chalenge for sobrietie in drinking, and modestie in talkyng, the garlande of prayse: Who after long warres with Pompeius the great, sometime his especiall friende, yea, and married to Iulia, Cæsars daughter, being conuicted in Pharsalia, and enforced to flee vnto Egypt, his treasures, substance, and wealth, beeing brought vnto Cæsar in a great Theft, where Cæsar founde diuers sealed letters and great counsels

Zeno.

Alexander.

Plutarch in vita Alex.

Cæsar.

Plutarch in Cæsars life.

which

which he neuer opened for silence sake, toke them al together and threw them into the fire, for that all men might learne how much he esteemed silence: this done vnto Pompeius at Pharsalia, and the like vnto Scipio at Theseus, he said vnto his souldiours, that it behoued a Prince to finde out friendes, rather then search out foes. The noble Emperour knew well by reading of Pompeius letters hee might be moued to diuers iniuries, by opening of Scipios secretes, he might accuse diuers wrongfully: therefore he had rather purchase by silence friendes, then by breaking of counsell moue enmitie. How sure and safe is the reward of silence, histories of Græke and Latine can well report. Had Calisthenes followed the counsell of his maister Aristotle either merily or neuer to speake vnto a Prince, he had neuer found fault with Alexander, by speaking to anger Alexander, and to harme himselfe. Had not learned Seneca so reproued the Emperour Nero and tyrant of Rome with wordes, hee had not beene rewarded with death. If the Poet Neuius had not written his mind vnto Metellus: If Chius had not been familiar in talke with king Antigonus, they had saued life by silence, where they purchased death by talking. Therefore Phocio that Græke, whom sugred Demosthenes called the rasor of Athens, was alwaies afraid as Plutarchus saith, least any sodaine sillable or fœlish word might escape his tongue imprudently. So that silence gaineth life, and wordes causeth death, as Linus the auncient Musition, at what time with Hercules he found fault, for that he was Linus scholler and taught by him on instruments, for wordes speaking of Linus vnto Hercules, he was slaine of his owne scholler, so that silence vnto Princes is most necessarie. O noble silence, O rare vertue, O most worthie Iuell, thou hurtest no man, thou betrayest no bodie, thou deceiuest no friend. Philippides a noble man of Athens,

Calisthenes.

Seneca.

Neuius.

Chius.

Phocion.

Linus.

which for his singularitie of learning, and dexteritie of witte, King Lisimachus made most account of, most desirous to please him, most readie to aduance him vnto honour, willed him to aske what hee would, and hee should haue it: Philippides most humbly kneeling vpon his knees, besought Lisimachus the king in any wise not to open his secretes & counsell vnto him: The king demaunded the cause thereof of Philippides, because said he, I know not whether I am able to keepe counsell or no. How much it repugneth the nature of man to keepe silence, Cicero in his booke of Offices doth manifest the same, for were it possible, saith hee, vnto man to ascend vp the skyes, to see the order of the bodies superiours, and to vewe the beautie of the heauens: vnsweete were the admiration thereof, vnlesse hee might shew it vnto others. And againe he saith: There is no such ease vnto men, as to haue a friende to whome a man may speake as vnto him selfe: letting to vnderstand the griefe of silence, & that nature loueth nothing which is solitarie. It may seeme that silence one way is not so beneficial, as it is another way most grieuous, as proued by the historie of Secundus the Philosopher, who hauing companie with his owne mother in the night time, either of them most ignorant of the other, his mother in processe of time hauing knowledge thereof, for verie griefe and sorrow slue her selfe. The Philosopher likewise hauing vnderstanding of his mothers death, knowing the cause thereof, knew not what to doe for that he was ashamed of the filthie acte one way, and most sorrowfull for the sodaine death of his mother another way: to dye, to hange, to burne, to drowne, himselfe he thought it too short a torment for so hainous a fact, knowing his mother being a woman, stayed not nor feared not to kill her selfe, to ease her sorrowfull hart, but he being a Philosopher, it stode him vpon to find out the painefullest torment in all the worlde, to

Hulonius. lib. 1. cap. 5.

Secundus.

plague

plague him iuſtly for his grieuous offence: hee vowed vnto God neuer to ſpeake one worde during life, ſuch plague or torment hee thought was moſt odious and painefull vnto nature, and thus by ſilence to conſume life. Sith ſilence is ſuch a burning diſeaſe, ſo heauie in the hart of man, ſo hard to keepe in, ſo dangerous to vtter out, how worthie of commendations, how merite they the fame & prayſe, that can rule their tongues and keepe ſilence? Therefore a noble Senator in Rome ſometime, brought his eldeſt ſonne named Papirius, vnto the Senate houſe, to heare the councell pleading, the ſage Senators determining lawes, charging him what euer hee ſhould heare in the houſe amongſt the wiſe Senators, to keepe it in ſilence: for the order was in Rome, that a young man ſhould ſaye nothing vnleſſe he were a Conſul, a Tribune, a Cenſor, or ſuch like officer, whereby he might ſpeake. This young Papirius on a time being ſore ſet on of his mother, and charged of her bleſſing to tell the cauſe and buſineſſe that the Senators had ſo often to come together: thus the young man being threatned, waying his fathers charge to auoide wordes one way, and his mothers diſpleaſure to keepe ſilence an other way, ſaide: Sith you are ſo importunate mother, to know the ſecrete of the Senate, you muſt keepe counſell, for I am charged therewith. There is a hard hold, and a great election in the Senate houſe to agree on this concluſion, whether it be more expedient for one man to haue two wiues in the citie of Rome: or one woman to haue two huſbandes, and moſt like it is, that the election goeth with the men. Straight waies ſhe went into the Citie, certified the Matrones and women of Rome what the Senators were about to conſult, appointed certaine of them to accompanie her the next morning vnto the Senate, where when ſhe came, as one diſmaide, began to declaime againſt the purpoſe and de- Papyrius.

crées of the Senatoꝛs, pꝛouing what inconuenience might rise foꝛ a man to haue two wiues, laying beforе them the dissension that should be in that house where two women were married vnto one man, and what comfoꝛt and consolation, it were foꝛ one woman to haue two husbands: the one to be at home in Rome to sée his childꝛen bꝛought vp, and to sée the Citie defended, when the other shoulde bee farre from home at the warres in other countries. The Senatoꝛs being amazed at her talke, not knowing what it meant, and al the whole Senate astonied at the womans pꝛesence, young Papirius demaunded licence to speake, which being graunted, hee declared oꝛderly the cause of her comming, how and after what soꝛt, as is beforе mentioned. The Senatoꝛs commended much Papirius wit, aswell foꝛ his obedience to his mother, as foꝛ silence towarde the Senate, they recompensed his silence and secret wisedome with a Consulship of Rome. Silence was so obserued in Rome, and honoured of Romanes, that Demetrius the Philosopher, would often say, that the birdes can flee where they will, and the Grashoppers sing where they will: but in the Citie we may neither do noꝛ speake. Euripides, a learned Gréek hearing it obiected that his bꝛeath did stinke, answered nippingly the partie, saying: so many thinges haue so long bœne hidden in my hart, that being putrified they stinke. I would all men had such a bꝛeath, that by long kéeping of silence it might tast thereof. Cato the wise Romane perceiued the commoditie of silence to be such, that one of the thꝛée thinges (as he himselfe would say) that he most repented him of was, to tell his counsaile vnto an other. Plini doth commend of all men, one man named Anaxarchus: of all women, hee pꝛayed one woman named *Læna*, whom the tyꝛannie of Nycocreon with all the toꝛments and punishmentes that hee coulde possibly deuise, coulde not enfoꝛce to speake

Demetrius the Philosopher.

Euripides.

Cato.

Lœna.

ſpeake that out, which they thought good ſhoulde bee kept in: but Anaxarchus choſe rather to die by tormẽts, than to breake concealde wordes, ſaying and ſpitting in the tyraunt Nicocreons face: ſpare not Anaxarchus carkas, thou troublest no part of my minde. Epicharis amongſt other Conſpiratours, againſt that cruell Nero, ſhee beyng diuerſly tormented to ſhewe and to open the treaſon agaynſt Neros perſon, woulde by no meanes breake counſell, as Laæna for all that tiranye vſed towardes her, woulde not betraye the ſecretes of Harmodius & Ariſtogiton, which only was the cauſe that ſhe had her picture erected in Greece. Eũ ſo Pompeius the great, being ſent as an Embaſſadour from the Senators, & being charged by the king named Gẽtius, who preuented Pompeius in his meſſage, to declare to him the ſecrets of the Senators and councell of Rome, he ſtretching forth his arme, held his finger in ẏ flame of the candle, ſaying: when I draiwe my finger from the candle, I will breake the counſell of ẏ Senators, & ſo ſtedfaſtly he held his hande, and ſo longe, that king Gentius wondred no leſſe at his patience, than he honored him for his ſilence. O rare ſilence, O paſſing patience, and that in a Prince. Iſocrates an excellent Orator ſometime of Athens, leaſt he ſhould be aſhamed of his ſchollers by their ſpæche and talke, (for tongues bewraye the heart) hæ would neuer receyue vnto hys ſchoole, but thoſe that woulde paye double hyre, firſt to learne ſilence, and then to learne to ſpeake, and to ſpeak nothing, but that which they knewe moſte certayne, and that which of neceſſity muſt be ſpoken: this was the order of Iſocrates Schoole. Yea ſilence was of ſuch dignity, of ſuch eſtimation, that it poſſeſt place in princes harts, that Tiberius Cæſar Emperour of Rome, woulde often ſaye, that Prynces ought not to impart their ſecretes, nor to make any priuie to their counſell conſidering howe harde is ſilence to be obſerued: ſi-

Anaxarchus.

Pompeius.

Val. lib. 3. cap. 3.

Iſocrates.

Tiberius.

Metellus, lence was of such credite and of such force, that Metellus used to be so close in the wars of Macedonia, that if he knew his owne coate to be priuy to his secretes, hee woulde strayght cast of his coate and burne it. For in him to whom secretes of life are reuealed, in the same also is daunger of death: for in committing secret, is lyfe and death also committed. Had not that famous Hercules, the Impe of great Inpiter, and Offspring of ỹ goddes, reuealed his counsayle and opened hys heart vnto his wyfe Dianira: Hadde not that mighty Sampson, so greatly in Gods fauour, that he was a Iudge in Israell, shewed his secretes vnto his wife *D*alida, they had not beene conquered by two women, whom Serpentes, Dragons, Lyons, yea, all the whole worlde coulde not annoy. The iust punishement of Princes for friuolous talking. Cõquerours of the world, of king domes, of countries, and yet conquered by a woman: yea, by a lesser thing than a woman, a litle member neuer sæne, but alas, too often hearde, the tongue onely.

Tantalus. Tantalus is punished in hel, for that he opened the coũsell of the goddes, after this sort. Dainty meates, pleasaunt wines before his face, and yet may he not touche them, hauing sight of all things, & yet tasting nothing, the hungrier hee is, the better and brauer his banquet shines before him, the more desirous hee is to eate, the further hee is from his victualles. Ixion for his telling of tales vppon Iuno, is no lesse tormented in turnyng of hys wheele in Hell, than is Sisiphus in rolling of his stone, or Danaus daughters in fillyng of their emptye Tubbes. The paine of Prometheus in Caucasus, the punishement of Titius is duely appoynted, and of the Goddes, say the Poetes, prouided truelye to those that bee braggers and boasters of secrettes. I must not in this place forget a worthy historie of Kinge Demetrius, Antigonus sonne, which being sent by his father vnto Põtus where Mithridates was king, being

swoorne

ſworne by his father to kéepe counſell, of that which a vilion mooued him, that hee ſowed golde in Pontus, and that Mithridates ſhould reape it: was therefore commaunded with his armie to paſſe vnto the kingdome of Pontus, and without any word to kill Mithridates. His ſonne *Demetrius* verye ſorry for the great frindſhip which was of late ſprong betwixt Mithridates and him, obaying his father, went vnto Pontus, commaunded his people to ſtay vntill hée went to know where Mithridates was, who when he came in place, hée wrote with the end of his ſpeare vpon the earth in duſt: Flée Mithridates, & ſtraight turned vnto his ſouldiours, ſpake nothing vnto the kinge according to hys othe for keeping ſilence, but wrote a warning to flée, whereby he kept his fathers counſell one way, & mayntained faithfull friendſhip towardes king Mithridates another waye. A younge man of Heleſpont prating much in preſence of Guathena a ſtrumpet in Gréece, ſhee demaunded of him whether he knew the chiefe citye of Heleſpont, to the which the young man ſayd: yea forſoth: What? mee thinketh you know not the name of it, for it is *Sigæum*, which is the City of ſilence, a méete taunte for ſuch vayne praters. Ælianus doth write, when the Cranes from Sicilia take their flight to flée ouer mounte Caucaſus, they ſtop their mouthes with ſtones, to paſſe with ſilence the daungers of the Eagles.

¶ Of liberalitie and liberall Princes.



TO deface further the vice of auarice, I meane to shewe the vertue of liberalitie. To put the churlishh couetous out of coũtenance, I will extoll the liberall, which in taking is shamefast, in geninge ioyfull: for a measure in takinge and in geuing, is the true nature of liberality. Neither can hée that taketh all thinges, though he geue much be named liberal in nothing. Agesilaus: Agesilaus king of the Lacedemonians, so obserued the lawes and rules of Licurgus, that he was wont to say vnto the Citizens of Sparta, that gifts are more daungerous sometime to be receiued, than hurtfull to be refused. Phocion. Which Phocion, the whole credite of Athens, at what time Alexander the great hadd sent him great giftes, wealthy presentes, Iuels, and treasures from Persia, did shew a true example thereof in refusing the same, saying: I will not learne to take, least I forget to giue. Zenocrates. The like aunswered Zenocrates the Philosopher to the selfe same Alexander, when that hee did sende great summes of golde and siluer for loue and affection vnto Zenocrates, hee sayd he wanted neyther gold nor siluer: which when it was toulde vnto Alexander, hée sayde: hath Zenocrates no friends that want money? Alexander hath more friendes then eyther the substance of *Darius*, or the wealth of Persia can suffice. A question to be demaunded, whether of them both was more liberall: the Prince in geuing, or the Philosopher in refusing. When certaine Embassadours of the Samnites came vnto Rome, and being at Fabritius house at Soiourne, they perceiuing the liberalitie of Fabritius to Fabricius:

be such as it were pitie wealth should want to so noble and franke a gentleman, at their returne from Rome vnto their countrie, not forgetting the free dealing of Fabritius at Rome, these Embassadours minding to gratifie Fabritius with the golde of the Samnites, sent gifts & presentes very riche vnto Rome for their noble entertainment: which were refused, w̄ an answere that Fabritius had rather rule and gouerne them that were ruled by gould, then to bee subiecte vnto goulde: alleaging the aunswere of M. Curius vnto the Embassadors of Macedonia, offering large gifts and treasure after the like sorte, that to possesse muche is no wealthe, but couetousnes: to desire nothing, and to giue, is perfect wealth and liberalitie: A sounde proofe of two liberall gentlemen. When suche ruled Rome, then the Romaines excelled all the worlde, frank & free vnto mosse, beneficiall vnto all, couetous vnto none. When *L.* Lucullus house was a common hospitall to all the poore Greeks that trauailed from Athens, Sparta & Thebes, yea, from all Greece vnto Rome: Then Rome was liberall. Whē Pomponius Atticus did send vnto Cicero beeing banished, two hundred thousand sesterces, vnto Volumnius & Brutus as muche: Then Rome was beneficiall. When the Senatours restored Faucula, and Oppia, two poore women of Campania, not onely vnto their auntient libertie, but doubled their wealth and richesse, for their true meaning and seruice to the Romaines: the one praying and sacrificing for their good succesle, the other toyling and trauailing about ẏ souldiours businesse at the siege of Capua where Fulinus was Capitaine: Then Rome was mercifull. Liberalitie in noble persons is mosse commended, for in liberall giuing, and beneficiall doinges, are princes compared vnto Goodes. Fabius Maximus hauing certaine of his souldiours taken by Hannibal in ẏ wars of Carthage, did sende vnto the Senatours of Rome for money to

M. Curio.

Pomponius Atticus

The Senate.

Val. lib. 5.

Fabius Max.

redeeme the Romaine ſouldiers from Hannibal, accoꝛding vnto Marſhall lawes: beeing denied of his ſuite, commaunded his ſonne ſtraight to goe to Rome to ſell all the landes and liuinges that he then poſſeſt about ẏ Citie of Rome, and to bꝛing him money. The money being bꝛought, he paide Hannibal, redeemed his ſouldiers, bꝛought them franke and free vnto Rome vppon his owꝛn charges, and beeing blamed of the Senatours ẏ he ſould his land, aunſwered: that he had rather want patrimonie in his countrie, than loue towardes hys countrimen: he had rather be without liuing in Rome, than to want the good will of the pooꝛe ſouldiers. Alphonſus the great king of *Arragon* was woont to reioice moꝛe of one little ſentence that Titus Veſpaſianus would often ſay, then of all that he had read all ẏ daies of his life. This Emperours goulden ſentence was, that day to be vnhappie in the which hee neyther gaue oꝛ graunted anie thing to ſome man, ſaying: ẏ no man ought to depart from a Pꝛince ſadde. Hee iudged time loſt, when no body fared the better by him, and thought no man ſhoulde eſcape without ſome benefites done, oꝛ giftes giuen to ſome oꝛ others. Liberalitie doth purchaſe to the Pꝛince, fayth and loue: to the noble manne, ſeruice and homage: vnto all men, benefites and good tournes. Wherfoꝛe *Alexander* ẏ great, not ſo deſirous to take, as willing to giue, was woont to ſay to any that demaunded where his treaſures, wealthes, and ſubſtaunce that he got in the warres were kept, he poynting with his finger to his friends, it is hidden, ſayd he, in the heartes of my ſubiectes. What can be moꝛe commended in a ſubiect towardes his Pꝛince, than fayth and truth? what may bee moꝛe pꝛaiſed in a Pꝛince toward his ſubiectes than liberalitie and lenitie? The liberalitie of ẏ pooꝛe is good will. A pooꝛe ſcholler ſomtime of Greece, beeing in Rome, thought good to ſalute Cæſar the Emperour comming from the Capitoll toward

Alphonſus.

Alexander.

Eraſmus. lib. 4. Apoth.

ward his pallace in a fewe Greeke verſes, thinking thereby his penury ſhoulde be ſomewhat lookt vnto of Cæſar, but Cæſar ſurnamed Auguſtus, aunſwered the ſcholler in writing againe the like Greeke Verſes, whiche when it was deliuered to the poore Greeke, hée delighted much in the reading, commended highly the verſes and approched vnto Cæſar where he was in his Chariot, opened his purſe, & gaue vnto the Emperor 4. ſingle halfepēce, ſaying: Hold, not according to thy dignitie and calling, but according vnto my abilitie and pouertie I giue this rewarde: Certaine the poore ſcholler was more commended for his ſmall gift to the Emperour, then the Emperour himſelf was prayſed for his liberalitie of all people in Rome. The poore Poet Antilochus, was as liberall to his power for his Verſes made vnto king *Liſander*, as *Liſander* was in his calling to giue him his hatte full of ſiluer. Simple Sinætes was as liberall in offering a handfull of water of the riuer Cirus vnto the great king Artaxerxes of Perſia, for want of better abilitie, as Artaxerxes was Princely in gifts, & beneficial vnto Sinætes, in rewarding liberally the liberalitie of Sinætes, vō *Phiala aurea cum mille Daricis*. Chærilus had no better preſent for a proof of his liberalitie toward Alexander the great, thē to ſhew his good will vnto him in writing, whereby he ſhewed himſelfe more willing than able, which beeing accepted he was liberally rewarded, for euery ſeuerall verſe a peece of gould. What greater gift can anye man giue, then ỹ which proceedeth from the heart? Of all treaſure ſaith Ariſtotle, the minde of a man ought moſte to bee eſteemed: the Mite of the poore woman offered vnto Chriſt, was no leſſe made of and eſteemed, than the gould, Mirre and Frankencenſe of the great Sages of the world. For the gift maketh not the giuer liberal, but the giuer maketh the gift liberall. Wherefore a poore Student of Paris goyng home to hys coun-

Antilochus.

Liſander.

Artaxerxes.

Sinætes.

Chærilus. Alexander.

A Student of Paris.

trey Sicilia, and beeing vrged through penury wanting money to goe to a great learned mans house (as though he might goe to some of the Bishops of England) tarying there a long while without either meate or drinke, perceiuing the house to bee gorgeous, fayre, and braue without, and full of hunger, thirst & colde within, wrote with a coale on the walle a sentence of Cicero, *Non domo Dominus, sed domus Domino honestanda est*. As though he might say, fayre buildinges want more liberal dwellers, then liberall Lordes fayre houses, for the house is praysed by the man, and not the manne by the house. Fayre houses and wealth doe scant make men liberall. It is saide that fayre thinges are coupled with pride, and wealth ioyned w̄ couetousnesse. In the beginning all men were liberall, vntil priuate wealth beganne to practise with money, couetousnesse was not knowne, for as money did encrease, so couetousnesse grewe. In Rome saith Plini money was not seene foure hundred yeares and more, after the building of Rome. Then was Rome true and beneficiall by reason of liberalitie, which after wared wealthy and false, by meanes of couetousnesse. That Cittie was most famous chiefly for her liberalitie, wherein Rome excelled all the worlde, If the death of Princes, of noble men, yea, of all menne can sufficiently beare witnesse of their liues, considering vertue and fame shall prooue that by death, which life scant may vtter (for no man is well knowne during life) The death of Epaminondas that most renowmed Prince of Thebes and conquerour of all Greece, was a sure and a certaine show of his liberall life. The last daye of P. Aemilius, which triumphed in life time ouer the proude Macedonians, and *Ligurians*, was a true token of his franke & free dealing in life. In like maner of Mænenius Agrippa & *Scipio* Affricanus, the one victor ouer the Samnites, the other triumpher ouer Carthage & Numantia, whose renowmed liues, made

Epaminondas.

P. Aemilius.

M. Agrippa. Affricanus.

their

their deaths famous: whose worthy deathes, doe reuiue their noble lyues. Their beneficiall dealing and liberalitie in life, was well knowne by their deathes: so liberally they lyued, that their friendes founde no money hidden, no golde kept, no treasure preserued, no Iuell in store, no hurded muck in Coffers. In fine, no wealth at all, though diuers times by victorye and triumphes, by conquest and fortune they possessed kingdomes and countries in life. The greatest Prynce in his time Cyrus, the first king that brought ỳ Monarchy vnto Persia, slayne by Tomyris, hadde on his graue an Epitaph made, being buried in Scithia, in no gorgeous Temple, hauing no sumptuous tombe, but in an open fielde, and a stone vpon his graue: with this Epitaph: Here lyeth Cyrus the great king of Persia, contented nowe with seauen foote, which coulde not bee satisfied some time with seuen kingdomes: what Kesar, King, or prince so euer thou art, spare this place vnto Cyrus. And when Alexander the great, passing with his armie vnto Scithia and India, had read this Epitaph, & perceyuing the slipperie state of Prynces, the vncertaintie of life, and mutabilitie of fortune, hee much doubted the state of his owne life: howbeit, at that voyage he quite forgat by meanes of Mars, the Epitaph of king Cyrus, vntill hee returned from India from hys warres vnto Babylon, where he maried Statyra kinge Darius daughter, whom before hee conquered: where such liberality was shewed, such magnificencie done, such gifts geuen, such banquettes kept, that Alexander vpon his owne charges maried the most part of the nobles of Macedonia, vnto the Ladies of Persia, the feasts during fiue dayes, surmounted vnto the summe of three and twentie thousande Talentes, euery Talent valued at fourescore poundes, repeating oft the Epitaph of Cyrus, would suffer none, though diuers Princes were present, to bee at any charges but him selfe onelye,

Cyrus.

Curtius in vita Alexandri.

Alexander.

Iustinus li. 20.

saying: that which fortune geueth vnto Alexander, the same will Alexander giue vnto his friendes, for Cyrus graue is appointed vnto Alexander: in this Alexander passed all princes, in taking all, and geuing all: Priuate faultes may not depraue open vertues, euery man hath a fault. Alexāder was knowē to be a drunkard: Iulius Cæsar was noted to be ambitius: Antiochus the great king of Siria blamed for leecherie: Alcibiades of pride: Pirrhus of incredulity: Hannibal of falshode: Dionisius of tiranny, and so of infinite princes, which for one vice may not bee forgotten for their dyuers vertues: Vertue must not bée hidden for that vyce is manifest.

Phrine. Phrine a Courtisane sometime of Grèece, though for her slaunderous lyfe, worthie reprehension, yet for her liberalitye ought shee well to be remembred: for after Alexander the great had subdued that famous City of Thebes, and made the walles thereof euen with the ground: shée offered to reedifie the same vpon this condition, that vpon euery gate of the Cittie, this sentence shoulde bee set. *This Citie* Alexander *the great threwe downe, and this Citie* Phrine *the Curtisan builded vp againe.*

Rhodope. The like of Quéene Rhodope sometime a Curtisan, and a lewde woman, made vp a braue and sumpteous worke, called Piramides in Egypt, where shee vsed such liberalitie, such franke and free dealing of money, that for her noble liberalitie, she was well worthy to be commended, though for vitious liuing otherwaies shée was to be blamed. Men and women were desirous then to be liberall: Then Princes were as liberall and beneficiall with such lenitye and humanitie vnto the powre, as they grewe afterwarde to be harde and couetous with seueritie and cruelnesse. Therefore Anaxilaus a liberall Prince, was often woont to saye, that the chiefest commendations and noblest vertue coulde bee in a Prince, was not to bee ouercome in beneficiall doinges.

Attalus. Attalus king of Asia, languishing in sicknesse

neſſe, and readie to die, bequeathed his kingdome and Scepter of Aſia, vnto the noble Romans by teſtament, fully and freely to beſtowe it on whom they woulde, for that they were ſo liberall and beneficiall ſometime towardes him, while yet fortune fauoured him not. A liberall prince can not be voide of loue. Antigonus was woont to anſwere Ariſtodemus, one of his counſel and brought vp of a boye in his kitchin, when he ſpake any thinge againſt princely giftes, and founde faulte with Antigonus liberalitie, that his talke did ſmell of the kitchin: a meete reprehenſion for ſuch a ſawſie ſeruaunt, who let kinges to doe good, and mooued princes to doe euill. I woulde ſuch Sycophantes ſhoulde bee ſo aunſwered of Princes, as Ariſtodemus was of king Antigonus? Worthy of perpetuall memory was Artaxerxes for his paſſing liberality towards the poore ſouldiours that came from Lacedemonia to war with him, hee made them that came a foote vnto him, to goe home a horſebacke: hee that came a horſebacke, hee did ſend him home in a Chariot: and he that had a village before he came vnto him, he gaue him a city at his going away from him. A prince worthy of ſubiectes, and a Captayne moſt fitte for ſouldiours. What made Iulius Cæſar to be beloued of his ſouldiours? What cauſed Alexander to be honored of all men? magnificence, and liberality. The one in the great warres at Pharſalia, at what time he conquered Pompeius the great, hauinge all the treaſures and ſubſtaunce of Pompeius brought before him, toke nothing from ỹ ſouldiours but Pompeius letters: The other, after he had vanquiſhed king Darius, hauing a great cheſt full of treaſure, where he founde in preſent coyne, two hundred thouſand pound, beſide other ineſtimable treaſures, and Iuels, toke nothing from his ſouldiours, but a litle booke, named the Iliades of Homer, wherein he delighted more to reade the noble actes of Grækes, the worthy feates of Troy-

Antigonus.

Artaxerxes.

Plutarch in vita eius.

Iulius Cæſar.

Alexander.

anes, than in all the wealthe of Persia. Thus liberality mayntained their fame: Thus their magnificent benefites so spredde forth their noble names, that happye was he that coulde bee a souldiour vnto Cæsar or to Alexander. I remember me of a certaine kinge in Siracusa, named Ihero, vnderstanding the liberalitie of the Romanes, and perceyuing the penurye of victuales, which then the Romanes sustayned in the warres of Tharsimenos, did send three hundred thousand bushels of wheate, two hundred thousand of barly, with greate summes of golde and siluer to ease the Romane souldiours: and fearing that his giftes woulde not be taken, nor his presentes receyued, considering the nature and liberalitie of the Romanes, hee willed the Embassaders to say that it was an homage and seruice of good wyll, sent to honour the Romanes from Ihero king of Siracusa: O passing pollicie to practice beneficence, with manifest examples of a liberall heart. O Rome, howe happy hast thou beene, that through thy liberalitye hast wonne the heartes and good will of all kingdomes and countries. Ihero.

Vntill Ninus time, all things were common, no diuision of grounde, no hoording of money, no couetousnesse knowne, no grædinesse of kingdomes, no desire of wealth: in fine for the space of two hundred and fifty yeares, for ỳ simplicitye, innocencie & true dealing of people, it was worthily called ỳ golden world: & then a man could not finde a couetous person, and now a man can not finde a liberall friende: then no manne knewe to doe euill, and nowe no man knoweth to doe good: then no man did take, and nowe no manne doth geue: in fine, then one for another, & nowe all for themselues. Ninus.

What made Cimon a liberall gentleman of Athens, to be so famous in græce? his liberality amongst nigardes, hee onely counted liberall, and all Athens besides couetous, whereby hee deserued renowme and glorye, amongst so many nippers of money, hee onely Cimon.

to

to shewe himselfe franke and liberall. What caused Flaminius to bee so muche spoken of amongest the Romaines? his liberall giftes, amongest so many greedye takers, his open benefites, amongst their priuat wealth and hidden hatred? What moued the Agragentines to honour so muche that manne Gillias? to aduaunce hys fame, to extol his name? His liberalitie. Such couetousnes then was in Athens, Rome, and Agrigente, that then worthie were these of admiration and prayse, to auoyd the cankered state of auarice. Thus from ỳ golden worlde, it came vnto the siluer worlde, and then to that hard mettall Iron worlde, for the couetous people can neuer be suffised, The greedinesse of this age, ỳ restlesse estate of this time can neuer bee satisfied. The young Partriche by nature is readie to flee as soone as she commeth out of the shell. the wilde ducke to swim, the Lion to go, and man onely borne readie to seek and trauell for money. Where might a man finde out suche a man as Aristides was in all Greece nowe? who was so liberall, that hauing all the state of Athens vnder his gouernment, gaue all to the poore Citizens, saue ỳ that scant brought him vnto the ground. Where shuld one meete with suche a one as Pelopidas in al Sparta? being blamed of his friendes and counsellours, for hys large gifts and liberalitie, exhorting him to make much of money, considering how necessarie money is to princes: yea said Pelopidas, to such princes as Nicomedes a lame man, both dumbe and deafe. Where shoulde a manne seeke in Thebes for suche a manne as Epaminondas? who when he heard that he which carried hys Target after him, hadde taken money for the dimission of certaine prisoners taken in the warres, giue mee sayde hee my Targette, and goe you to keepe an Inne, for if you loue money, you are not fit to cary Epaminõdas Target. Euery man is liberall in talke, but fewe franke in giuing: all menne speake against enuie and

Flaminius.

Aelianus. lib. 10.

Aristides.

Pelopidas.

Aelianus. lib. 11.

Epaminondas.

malice, and yet one hate another: wee exclaime against tyrannie, and yet we are mercileſſe: wee deſpiſe pride, and yet we loue not humanitie: we abhorre gluttonye and dronkennelle, and yet we are alwaies feaſting and bibbing: we diſprayſe Idleneſſe, and yet we are ſlothefull: we thunder againſt ſlaunderous toonges, and yet wee can ſpeake well of no bodye: in briefe, wee ſpeake againſt all vices, and yet wee cannot bee acquaynted with any vertue. Euen as Diogenes a Philoſoper nipt a certaine Lacedemonian, which vſed often to repeate in a place a Greeke verſe of Heſiodus the Poet, that an Oxe or no beaſt elſe ſhould periſhe vnleſſe euill neighbours be the cauſe of it: Diogenes demaunded of hym, howe happened it, that both the people of Meſſena, and all their goods and cattelles did miſcary, and you being their next neighbours in Sparta? So may it be ſpoken to theſe glorious talkers, how is it that men loue auarice ſo well, and yet commend liberalitie ſo often.

Diogenes.

Aelianus. lib. 9.

Of

¶ Of age and the praise thereof.

BYon that wise manne, woulde saye often that age was the hauen of rest, for that it was the ende of miserie, the gate of life, the perfourmaunce of all pilgrimages. And sith age is wished of all men, what follye is it to hit any man in the teeth with that whiche hee chiefly desireth. Wherfore whē king Archelaus had appointed a great feast for his frends, amongst other talks then at ỹ table Euripides declared what great loue hee bare vnto Agathon, an olde tragicall Poet. Agesilaus demaunding why shoulde an olde man bee so well esteemed of Euripides? hee sayde: Thoughe the spring time be pleasaunt, yet the Haruest is fertile: though flowres and hearbes growe greene in the Spring, yet ware they ripe in haruest. The ages of mā are compared vnto the foure seasons of the yeere: his growing time vnto the Spring, his lusty time vnto the Sommer, hys wittye tyme vnto the Haruest, and hys olde tyme vnto the Winter, which doth make an ende of all thinges. Frederike, Emperour of Rome, after he had appointed an olde man to rule the Cittie of Scadmenna, was often mooued, that hee for his age was not meete to gouerne suche a Citie, considering the multitude and number of people that were within that Citie, they thought that a young man shoulde better discharge the office: But the wise Emperour perceauing howe bent and prone were the youth of that towne, to haue a young man to rule ouer them, aunswered them after this sorte: I had rather said hee, commit the gouernaunce of the Cittie

Archelaus.

Agesilaus.

Fredenke.

vnto one olde man, then the gouernaunce of so manye young men vnto the Citie. Better it is an olde man to rule the Citie, then the Citie to rule the young menne, meaning no otherwise then that aged men should onely be admitted rulers in Citties, for that there belongeth vnto them experience of thinges & care of youth. Such was the homage and reuerence whiche was amongest the young Romaines, towarde the Senatours or olde men of the Citie, as both head and legge, did acknowledge the same, in doing duetie vnto age. They hadde this confidence in age, that no man might be chosen vnto the number of the Senatours, before hee shoulde bee threescore yeares of age. The like custome had the people of Chalcides, that no man before he wer fiftie yeers shoulde eyther beare office within their Citties, or be sent Embassadour out of their countrie. Amongest the Persians, no man could bee admitted to bee one of the sage rulers, which they called Magi, vnlesse perfite age had brought him thereto perforce. Amongest the Indians, their wise men which ruled their countrey, whiche were named Gymnosophistæ, were aged and antient: for time giueth experience of gouernance. Amongst the Egyptians the like credite was giuen vnto old menne, that youth meeting them in the waye, would goe out of the way to giue place vnto age: so that their counsellours, which were called prophetes, were men of muche time and experience: Euen so the Babylonians elected their sage Chaldeans: their French men, the auntient wise men called *Druydes*: In fine, noble Greekes dyd obserue ỹ like order in chosing their rulers & Counsellers of aged men as before spoken. The Lacedemonians youth, were by ỹ law of *Licurgus* no lesse charged to reuerence age, then their owne parentes. The Arabians in al places without respect of person, honor, dignitie or fortune, preferred their olde men before. The people called Tartesii had this law to honour age, that the

Romans.

Herachd. in Polit.

Persians.

Indians.

Egypt.

Herod. lib. 2.

the younger might beare no witnesse against the elder. The reuerence sayde Chylon, that shoulde bee shewed vnto age, by younge men, ought to bee such, that they then being younge, doing obedience vnto age, might claime the like when they wared olde of youth. Agesi- Agesilaus.
laus king of Sparta, being an olde man, would often goe in the colde weather, very thinne in a torne cloake, without a coate or doublet, onely to shewe the way vnto younge men, to bee hardie in age, by contemning of pleasure and gay apparell in youth. Masinissa kinge of Masinissa.
Numidia, being more than threescore yeares of age, woulde liuely and valiauntly as Cicero sayth, without cappe on heade or shoe one foote, in the colde or frosty weather in the winter time, trauayle and toyle with the souldours onely vnto thys purpose, that younge souldiours should bee hardened thereby in their youth, and practise the same for the vse of others, when they came to age them selues. Ihero king of Sicilia, shewed Ihero.
the like example in his olde age, being lxxx. yeares to traine youth and to bring them vp so in younge yeares, that they might do the lyke in their olde ages. For thus iudged these wise princes, that all men couet to imitate Princes and kinges in their doings. Gorgias the phi- Gorgias.
losopher, and maister vnto Isocrates the Orator, and to diuers more nobles of Greece, thought him selfe most happie, that hee being a hundred yeares and seuen, was as well in his senses, as at anye time before: made so much of age, that being asked why hee so delighted in age, he made answere: because he found nothing in age that he might accuse age. So sayde king Cyrus a litle Cyrus.
before his death, being a verie olde man, that hee neuer felt him selfe weaker, than when he was young. The like saying is reported of that learned Sophocles, who being so olde, that he was accused of his owne children, Sophocles.
of follie, turned vnto the Iudges and sayde: If I be Sophocles, I am not a fole: if I bee a fole I am not So-

phocles, meaning that in wisemen, ỹ senses waxed better, by vse and exercising the same vnto the vse of young men: for we prayse sayth Cicero the olde man, that is somewhat young, and we commend againe, the younge man that is somewhat aged. The olde is commended that hath his wit young and fresh at commaundement, and the young is praised ỹ is sober & sage in his doings.

Crassus. When M. Crassus a noble Captaine of Rome, being a very olde man, tooke in hande to warre against the Parthians, strong and stout people, being by Embassadours warned of his age, and admonished to forsake warres, he aunswered stoutly the Embassadour of the Parthians, and sayd: when I come vnto Seleucia your Citie, I will aunswere you. One of the Embassadours

Agesis. named Agesis, an aged man, stretched forth his hande, and shewed the palme of his hand vnto Crassus, saying: Before thou shalt come within the city of Seleucia, bristles shall growe out of thys hand. The stoutnesse of Marcus Crassus was not so much, but the magnanimitie of Agesis was as much: and yet they both were olde men. What courage was in Scæuola, to withstande that firebrande of Rome Silla, which after he had vrged the Senators to pronounce Marius enemy vnto Italy, hée béeing an olde aged man, aunswered Silla in this sort: Though dyuers be at the commaundementes of the Senatoures, and that thou art so compassed with souldiours at thy becke: yet thou nor all thy souldiours

Scæuola. shall euer make Scæuola being an olde man, for feare of losing some old blode, pronounce Marius by whom Rome was preserued, and Italy saued, to bee enemye vnto these. The like history wée reade that when Iulius Cæsar had by force of armes aspired vnto the office of a Dictator, and came vnto the Senate house, where fewe Senatours were together, the Emperour Cæsar

Considius. desirous to know the cause of their absence, Considius an aged father of Rome sayde, that they feared Cæsar

and

and his souldiours. Whereat the Emperour musinge a while, sayde: Why did not you in likewise tary at home fearing the same? Because sayd he age and time taught me neither to feare Cæsar, nor yet his souldiers. For as Brusonius saith, there are young mindes in old men: for though Milo the great wrestler, in the games of Olympia wared olde, and wept in spight of his dead limmes and bruised bones: yet he sayd his minde florished, & was as young as euer it was before. Solon hath immortal praise in Greece, for his stoutnesse in his age: for when Pisistratus had taken in hand to rule the people of Athens, and that it was euident ynough that tyranny should procede therby: Solon in his latter daies having great care vnto his countrey, when that no man durst refuse Pisistratus, came before his dooze in harnesse, and called ỹ citizens to withstand Pisistratus, for age sayd he moueth me to be so valiaunt and stout, that I had rather lose my life, than my countrey should lose their liberty. What vertue then see we to bee in age, what wisedome in time, what corage in olde men? The examples of these old men stirre and prouoke many to imitate their steps, insomuch that diuers wished to be olde, when they were yet yong, to haue the honor as age then had. Wherefore king Alexander the great, spying a young man colouring his haires gray, sayde: It behoueth thee to put thy wits in colour, and to alter thy minde. The *Lacedemonians*, people that past al nations in honouring age, made lawes in their Cities, that the aged men shoulde be so honoured and esteemed of the yong men, euen as the parents were of the children, so that when a stranger came vnto *Lacedemonia* and sawe the obedience of youth towarde age, he sayde: In this countrye I wishe onely to be olde, for happy is that man that wareth olde in *Lacedemonia*: and in the great games of Olympia, an old man wanting a place, went vp and downe to sit some where, but no man re- Solon.

ceiued him: but amonge the Lacedemonians, not onely their yong men, but also their aged, gaue place vnto his gray haires, and also the Embassaders of Lacedemonia being there present, did reuerẽce him, and tooke him vnto their seate, which when hee came in, hee spake aloude: O you Athenians, you knowe what is good, and what is badde, for that which you people of Athens sayde hée, doe professe in knowledge, the same doth the Lacedemonians put in practice. Alexander being in his wars with a great army in Persia, & meeting an old man by the way in the colde weather, in ragged & rent clothes, lighted from his horse, and sayde vnto him: Mount vp into a princes saddle, which in Persia is treason for a Persian to doe, but in Macedonia commendable: letting to vnderstande howe age is honored, and olde men esteemed in Macedonia, and howe of the contrarye, wealth and pryde is fostred in Persia: for where men of experience and aged yeares are sette naught by, there it cannot be ỹ wisdome beareth rule. Howe many in the Empire of Rome, ruled the Citye, gouerned the people, of those that were very aged men? as Fabius Maximus, who was threescore yeares & two in his last Consulship: Valerius Coruinus, which was sixe times a Consull in Rome, a very olde man, which liued a hundred and odde yeares: Metellus of lyke age, called to the like function and administration in ỹ common wealth, being an olde man. What should I speake of Appius Claudius, of Marcus Perpenna, of diuers other noble Romans, whose age and time was the only occasion of their aduauncement vnto honour & dignity? What should I recite Arganthonius, who was threescore yeares before he came vnto his kingdome, and after ruled his countrey fourescore yeares vnto his great fame, and great commendations of age? To what ende shall I repeate Pollio, who lyued in great credite with the people, vnto his last yeares, a man of worthy praise,

Alexander.

Valerius Cor.

Metellus.

Appius Clau.

Pollius.

of

of renowmed fame, whiche liued a hundred and thirtie yeeres, in great authoritie and dignitie. To speake of Epimenides whome Theopompus affirmeth that hee liued a hundred and almost threescore yeares in great rule and estimation: small it were to the purpose to make mention againe of Dandon amongest the Illirians, which Valerius writeth that he was fiue hundred yéres before he died, and yet of great memorie & noble fame: or of Nestor which liued three hundred yeares, of whome Homer doth make much mention, ỹ from hys mouth proceeded forth sentences swéter than hony: yea in his latter dayes almost his strength correspondent vnto the same. That renowmed Prince Agamemnon Generall of all Greece, wished no more in Phrigia, but fiue such as Nestor was, with whose wittes and courage, he doubted not but in short time he should be able to subdue Troye. Sweete are the sayinges of olde men, perfite are their counselles, sounde and sure theyr gouernaunce. How fraile and weake is youth? Howe manye Citties are perished by young Counsell? Howe much hurt from time to time haue young men deuised, practised, and brought to passe? And againe of age, how ful of experience, knowledge, & prouision, painful & studious is it vnto the graue? As we read of Plato, ỹ noble Philosopher, which was busie and carefull for his cõtrey, writing and making bookes the verye yeare that he dyed, being foure score and two. Of Isocrates whiche likewise beeing fourescore and foureteene, compiled a booke called Panathenaicus: of Gorgias, whiche made ỹ like, and being studious & carefull to profite his countrey, beeing a hundred and seuen yæres, was altogither addicted to his bookes, & to his study. So of Zeno, Pithagoras, & Democritus it might be spokẽ, men of no lesse wit, trauaile, & exercise, than of time & age. For as Cicero saith, ỹ gouernment and rule of common wealthes, consisteth not in strength of body, but in the vertue of ỹ

Epimenides.
Dandon.
Nestor.
Plato.
Isocrates.
Gorgias.
Zeno.
Pythagoras.
Democritus.

minde: waighty and graue matters, are not gouerned with lightnesse of the bodie, with swiftnesse of the foote, with externall qualities, but with authoritie, counsell, and knowledge: for in the one saith he there is rashnesse and wilfulnesse, in the other grauitie, and prudence.

Themistocles. Aristides. As Themistocles, & Aristides, who though not friends then at *Athens*, both rulers, yet age taught them when they were sent Embassadours for the state of Athens, to become friendes to profite their country, which youth could neuer haue done.

Solon. That sage Solon, was woont often to bragge, howe that he dayly by reading, learning, & experience waxed olde.

Apelles. Apelles that approued painter, and renowmed Greek, in his age and last tune, would haue no man to passe the daye idle without learning of one line.

Socrates. *Socrates* beeing an olde man became a scholler to learne musicke, and to playe vpon instrumentes.

Cicero. M. Cato. Cicero beeing olde himselfe, became a perfite Greeke with studie. Cato being aged, in his last yeeres went to schoole to Ennius, to learne the Greeke. Terentius Varro was almost fourtie yeere olde, before he tooke a Greeke booke in hand, and yet prooued excellent in the Greeke toong. Clitomachus went frō Carthage vnto Athens, after fourtie yeeres of age, to heare Carneades the Philosophers lecture. *Lucius* as Philostratus doth write, meeting Marcus the old Emperour with a booke vnder his arme going to schoole, demaunded of the Emperour whether he went like a boy with his booke in his hand: the aged Emperour aunswered, I go to Sextus the Philosopher, to learne those thinges I knowe not: O God saide Lucius thou beeing an olde man, goest to schoole now lyke a boye, and Alexander the great, died at thirtie yeares of age. Alphonsus King of Sicilia, was not ashamed at fifty yeers olde to learne and to trauayle for his knowledge, and least he should loose the vse of the latin toonge, hee occupied himselfe in translating Titus *Liuius* into hys

vulgar

vulgar toong, though he was a king. I doe not holde with age in diuers men, whiche for want of discretion and witte, ware childishe againe: but of perfite men, in whome age seemed rather a warraunt of their doinges. For euen as he that playeth much vpon instrumentes, is not to be commended so well, as he that playeth cunningly, and artificially: So all men that liue long, are not to be prayed so much as he that liueth well. For as Apples beeing greene, are yet sowre, vntill by time they ware sweete: so young men without warraunt of time, and experience of thinges are to be misliked. If faultes be in olde men saith Cicero (as manye there be) it is not in age, but in the life and manners of men: Some thinke age miserable, because eyther the bodye is depriued from pleasure, or that it bringeth imbecilitie or weakenesse, or that it is not farre from deathe, or quite calleth from due administration of common wealthes: these foure causes saith Cicero, make age seeme miserable and lothsome. What shall wee saye then of those that in their olde age, haue defended their countries, saued their Cities, guided the people, and valiantly triumphed ouer their enemies: as *L.* Paulus, Scipio, & Fabius Maximus, men of woonderful credite in their olde years. What may be spoken of Fabritius, Curius, and Coruncanus, aged men of great agilitie, of famous memorie, in their last dayes: Howe might Appius Claudius be forgotten, who being both olde and blinde, resisted the Senatours to compounde with king Pirrhus for peace, though they all and the Consulles of Rome, hereunto were much enclined: If I shoulde passe from Rome, a place where age was muche esteemed vnto *Athens*, amongst the sage Philosophers: if from Athens to *Lacedemonia*, where age altogether bare sway & rule: if from thence, vnto the *Aethiopiās*, and Indians, where all their liues are ruled and gouerned by olde men: if from thence vnto anye parte of the

Paulus.
Scipio.
Fabius.
Curius.
Fabritius.
Coruncanus.
Appius.

worlde, I should trauaile, I might be long occupied in reciting the honour and estimation of age. Herodotus doth write, that the Aethiopians, and Indians, do liue most commonly a hundred and thirtie yeers. The people called Epeii, doe liue in the countrey of Aetolia, two hundred yeeres naturally: & as it is by Damiates reported, Lictorius a man of that Countrie liued three hundred yeeres. The kinges of Arcadia, were wont to liue three hundred yeares. The people of Hyperborii, liued a thousand yeares. Wee reade in the olde Testament, that Adam our first father liued nine hundred and thirtie yeeres: and Eua his wife as manie. Seth nine hundred and twelue yeares. Seth his sonne called Enos, nine hundred and fiue. Cainan the son of Enos, nine hundred and ten. Malalehell the sonne of Cainan, eight hundred fourescore and fifteene. So Enoch the son of Iared, liued nine hundred threescore & fiue yeres. Enoch his sonne, named Mathusalem, liued nine hundred threescore and nine, with diuers of the first age: I meane vntil Noahs time, whiche beganne the second world, after ỹ floud, who liued as we read, nine hũdred & fiue yeres. His son Sem fiue hundred yeres, & so lineally from father vnto son, as frõ Sem vnto Arphaxad, frõ Arphaxad vnto Sala, from Sala vnto Heber, the least liued aboue three hundred yeares. This I thought for better credite & greater proofe of olde age, to drawe out of the olde testament, ỹ other prophane authorities might bee beleeued: as Tithonius whome the Poetes faine that he was so oulde that hee desired to become a Grashopper. But because age hath no pleasure in the world, frequenteth no banquetts, abhorreth lust, loueth no wantonnes, which saith Plato is the onely bayt that deceiueth young men: so much the happier age is, that age doth loath that in time, whiche young men neyther with knowledge, with witte, nor yet with counsell can anoyd. What harme hath happened from time to time

Epeii.

Lictorius.

Hyperborei.

Noah.

Sem.

Tithonius.

by

by young men, ouer whom lust so ruled, that there followed euersion of common wealths, treason to Princes, friends betraied, countries ouerthrowne, kingdoms vãquished all the world almost through pleasure perished. Therfore Cicero saith in his booke entituled of old age, at what time he was in the citie of Tarentum, being a yong man with F. Maximus, ỹ he bare one lesson from Tarentum vnto ỹ youth of Rome, where Architas the Tarentine said, that nature bestowed nothing vpõ man so hurtfull vnto him selfe, so daungerous vnto his countrie, as lust or pleasure: For whẽ C. Fabritius was sent as an Embassador frõ Rome vnto Pirrhus king of Epire, being then the Gouernour of the citie Tarentum, a certaine man named Cineas, a Thessalian borne, being in disputation with Fabritius about pleasure, saying that hee heard a Philosopher of Athens affirming that all which wee do is to be referred vnto pleasure, which when M. Curius, and Titus Coruncanus heard, they desired Cineas to perswade the king Pirrhus, in that to yéeld vnto pleasure, and make the Samnits beléeue that pleasure ought to be estéemed, whereby they knewe (if that King Pirrhus or the Samnites, beeing then great enemies vnto the Romanes) were addicted vnto lust or pleasure, that then sone they might be subdued & destroyed. For that nothing hindereth magnanimitie, or resisteth vertuous enterprises, so much as pleasure, as in the treatise of pleasure it shall at large more appeare. Why then how happie is olde age, to despise and cõtemne that which youth by no meanes can auoyde, yea, to loathe and abhor that which is most hurtfull vnto it selfe? For Cecellius contemned Cæsar, with all his force, saying vnto the Emperour, that two things made him nothing to estéeme the power of the Emperour: Age and wit. Castritius waied nothing at al the threatning of C. Carbo being then Consull at Rome, who though hée sayde, hée had manie friendes at commaundement, yet Ca-

C. Fabritius.

Cineas.

ſtritius anſwered and ſaid: that hée had likewiſe many yeares which might not feare his friends. Therefore a wiſe man ſometime wept, for that man dieth within fewe yéeres, and hauing but little experience, in his olde age, he is then depriued thereof. For the Crowe liueth thriſe as long as the man doth. The Harte liueth foure times longer than the Crow. The Rauen thriſe againe liueth longer than the Hart. The Phenix nine times longer than the Rauen. And thus birds do liue longer time than man doth, in whom there is no vnderſtanding of their yéeres: But man vnto whom reaſon is ioyned, before hee commeth vnto any grounde of experience, when he beginneth to haue knowledge in things, he dieth, and thus endeth he his toyling pilgrimage and trauell, in fewer yéeres than diuers beaſts or birds do.

Of the maners of sundrie people, and of their strange life.

THe sundrie fashion and varietie of maners, the straunge life of people, euerie where through the worlde dispersed, are so depainted and set forth amongest the writers, that in shewing the same, by naming eche countrey, and the people thereof orderly, their customes, their maners, their kinde of liuing, something to signifie, howe diuers the maners of men bee. Therefore I thought briefely to touch and to note euery countrey in their due order of liuing, and to begin with the Egyptians, people most auncient and moste expert in all sciences, that Macrobius the writer, calleth the countrey of Egypt, the nourse and mother of all Artes: for all the learned Greckes, haue had their beginning from Egypt, euen as Rome had from Greece. This people obserue their daies by account of houres, from midnight vnto midnight: They honour the Sunne and the Moone for their Goddes, for they name the Sunne Oziris, and the Moone Isis: Their feeding was of fishe broyled in the heate of the Sunne, with hearbes and with certaine foules of the ayre: They liue a thousande yeares, but it is to be vnderstanded, that they number their yeares by the Moone: The men beare burthens vpon theyr heades, and the women vpon their breastes and shoulders: The men make water sitting, the woman standing: The Crocodill is that beast which they moste esteeme, that beeing dead they burie him: A Sowe is that beast, which they most detest, so that if any part of their clothes touche a Sowe, they straight will pull of Egypt.

their clothes, and wash them ouer: They are black people, most commonly slender, and verie hastie. Curtius calleth them seditious, vaine, very subtil in inuention of things, and much giuen to wine. The Aethiopians are people that liue without lawes and reason, seruauntes and slaues vnto al men, selling their children vnto merchauntes for corne, their hayre long with knottes, and curled. The Indians people of two muche libertie, as Herodot saieth, accompanying their women in open sight, neyther sowe they nor builde, neither kill they any liuing beast, but feede of barly bread and hearbes: They hange at their eares small pearles, and they decke their armes, wrestes, and neckes, with gold: Kinges of India are much honoured, when they come abroad, their wayes set and deckt with freshe flowers, sweete odours, and men in armes folowing their Chariots made of Margarite stones, & men meeting them with frankinsence: And when their king goeth to bed, their harlottes bring him with songues and mirth, making their prayers vnto their Goddes of darkenesse, for the good rysing of their King. Againe, the children kill their parentes when they ware olde: Their maydes and young damoselles of India, are brought abroade amongst the young men, to chose them their husbandes: When any man dieth, his wife wil dresse her selfe most brauest for the funerall, and there both they are buried togither: Hercules is much honoured in that countrie, and the riuer Ganges. The Scythians, pale and white, for the coldenesse of the ayre, and full of courage: Amongst these people all thinges are almost in common, sauing no man will haue his sworde and his cup common, their wiues they waigh not, common one for another. For dronkennesse they passe all nations, for in their solemne banquettes, there may no man drinke of that appointed cup, whiche is caried abroad vnto great banquettes, vnlesse hee had slaine one or other, for it

Aethiopia.

Scythia.

was

was accounted amongst the Scithians no honestie for a man to liue, vnlesse ye had killed one or other. They haue no Cities nor townes as Egypt which was full, (for it is written, that when Amazis raigned a king in Egypt, there were twentie thousand Cities numbred within the countrie of Egypt,) but Scithia a most barren and rude countrie, the people whereof liue and feed beastly: a country most could, for that no wood groweth in the countrie: no religion, no temples for their Gods, but vnto Mars: their chiefe weapons are bowes and arrowes: when their king dyeth in Scithia, fiftie men, and fiftie of his best horses, must beare him companie, and be slaine, for that they iudge they shall goe one way. The Parthians are a people most thirstie saith Plini, for the more they drinke, the more thirstie they are, their chiefe glory they seeke by drinking, giuen so much to surfits & drunkennesse, that their breath for their inordinate drinking, both stinke and ware so strong, that no man can abide them: their kinge likewise is so much honored of them, that when he commeth in place, they euer kneele and kisse his foot: he hath manie Queenes, with whom the king must lie one after another: the king hath about his Chariot ten thousand souldiours, with siluer speares in their handes, and the end of their speares all golde: they honour their King with the Sunne, the Moone, the fire, the water, the winde, and the yeares, vnto these they sacrifice, & honor them as their Gods: to lye, is most horrible with the Parthians, insomuch that they instruct their young children onely to auoide lyes, and to learne to speake trueth. Of al men they hate vngratefull men, they iudge it most vnhoneſt to speake any thing filthy, and loath chiefly that which is shamefull, either in talke or in doing, insomuch that they will spitte or make water but in a place, where either a flonde or a riuer, or some other water is: ryding, dauncing, and tenice, do they exercise most. The peo- Amazis Parthians.

Arabia.

ple of Arabia are long heared, with shauen beardes, saue that they spare the vpper lips vnshauen: Their women commen for all men at all times to medle with, leauing a staffe at the doore in token vnto another, that she is with one already, and to let vnderstand that hee must tarrie vntil that man goe out. In Arabia, it is not thought amisse for any to lye with his mother, and if anie that is not kinne take that in hand, it is adulterie: they worship as their Gods, Vrania & Dionisius. They

Babylonians.

are like vnto the *B*abylonians, people of most corrupt life, and most giuen vnto filthie pleasure. In so much, that their daughters, and their wiues are hired vnto euerie man, walking in the streets, going vnto the temples, meeting and offering themselues vnto any stranger. With the Arabians and *B*abylonians, wee may

Lesbians.
Sibarites.

well compare the Lesbians, and the Sybarites, people passing in that wickednesse, giuen to nothing but vnto sleepe & venerie, insomuch that they wearie themselues with all kinde of pleasures: and the excesse of their banquetes, and the brauerie of their women was such that made all the beholders to muse, and wonder at their excesse, as well in cloathing, as in feeding, wherein they toke glorie: They expelled all sound and noyse that might trouble their sleepe, insomuch that they suffered no clockes within their Cities, least they should wake them from their sleepe. So filthie were these nations, that hand, foote, head and all partes of the bodie were naturally giuē to pollute them selues with venerie. Ar-

Arcadia.

cadians, are people of such antiquity, that (as they suppose) they are before the Moone, of this they brag most: they worship Pan as their God: This people neuer triumphed ouer their enimies, nor kept warres with any nations, but often times serued vnder other princes. These Arcadians were like vnto the people called Auerni, for their bragges of antiquitie, for euen as the Arcadians bragge of the Moone, so Auerni boasted of

their

their stirpe and stocke, the ancient Troians, wherefore they would be called brethren vnto the stout and auncient Romanes. The *Bœtians* are the rudest people in the world, so that the Athenians call them as Plutarchus reporteth, bold bastardes & blocks, for their grosse vnderstanding. The Bactrians, most puissant and warlike souldiours, detesting much the excesse of the Persians, but are of such grosse sense notwithstanding that they giue and bestow their old men, and also sicke men vnto dogs to be deuoured, which dogs for the purpose they nourish and bring vp in their countrie. The Agrigentines, people giuen vnto such buildings & banqueting, that Plato the Philosopher said: the Agrigentines builded as though they should liue for euer, and banqueted as though they should dye dayly. The maners of the Assirians were to bring their sicke friends abroad vnto the high waies, to seeke, to aske, and to know remedies for their sickenesse of all kind of men that passe by: And if by chaunce without remedie the sicke should dye, they should beare him home and burie him solemnly, annointing ouer the corpes with honye and ware. This people did weare for their weapons, Daggers, and Targets, and Clubbes: they did worship Adad for their God, and Adargatis for their goddesse. The people of Crete were most expert sea men, and well practised in wars, abstaining not onely from flesh, but also from sodden meate: their chiefe infamie was in venery masculin, otherwise for their maners of liuing, much like vnto the noble Lacedemonians, which for their modestie in feeding and contempt of wealth, for their wisedome and studie in warfares passed all nations: for a token thereof they printed in their Targets the Greeke letter L named *Lambtha*. They brought vp their youth as Lycurgus that auncient law-setter taught them, in all kinde of studie, paine, and labour, with hunger, thirst, colde and heat, where-

Bœtians.

Bactrians.

Agrigentines.

Lacedemonians.

by they might be able to suffer any chaunce happened, or iniurie offred. Then were they againe brought vp in wrastling, leaping, running, swimming, ryding, and such other qualities as might profit their countrie in time of seruice: for their nature was either to win and conquer, or else to dye and yeelde. Learning and science they litle esteemed, in so much that Athens and Sparta could neuer agree, for that the one was addicted to serue Minerua or rather the Muses, the other giuen vnto Mars. Lycurgus made a law in the Citie of Sparta, that no man might accompanie with his own wife, but with shamefastnesse of that filthie acte. The candles might not be lighted in that house, where the man was, when that he woulde goe vnto his wife. When the King would goe vnto warres, before hee should go vnto the fielde to encounter with the enimies, hee offred two solemne sacrifices: the one vnto Minerua, otherwise named Bellona, to kindle flames of stoutnesse in his souldiours manfully to fight: the other vnto the Muses, to moderate their doings in victorie as might bee commendable and prayse worthie therein: they passed all men in patience: for (as before) they brought vp their children in such hardinesse, that their parents would haue them whipt, scourged, and wounded into the flesh to harden them in their young yeares. They suffred theft to be vnpunished, for that the exercise therof, doth represent a kind of boldnesse in warres. The nature of the Lydians was to delight in superstitious diuinations, in inuention of playes, and in theft: for the arte of dicing, and playing diuers kindes of games vpō tables, the Lidians first inuented the same. They also were much enflamed by luxurious life, and filthy venerie, which they neither spared day nor night. Plini writeth of a certain nation called Esseni, which abstain from all kinde of pleasure, in so much, that they neuer accompanie with women, neuer eat flesh, nor drinke wine.

Minerua.

Lidians.

wine. And thus by custome of fasting, they became naturally chaste: For custome and vse saieth Aristotle, is an other nature. In that countrie no man possesseth anie thing of his owne, all thinges are indifferent betweene them, and they liue as companions one with another. For in these their vertues they excell all men in vehement and most ardent loue towarde God: Vertue most diligent with great care and studie wayghed: their neighbours wonderfully beloued and made of, so that by this their precept of life, they haue great fame and commendations. They haue fewe Cities, neither Townes, and for that they take the earth as a common mother, they haue all one respect vnto all kinde of men. The Getes haue no diuision of landes, no limits of grounde, nor any partitions of their goods: they drinke blood mingled with milke, they eate no flesh, and they reioyce much when any of their friendes dye, euen as the people called Trauses in Thracia do, when any is borne into the worlde, they mourne and lament with weeping eyes that the little childe then borne, shoulde knowe the miserie and state of this wretched worlde: and when any of their friendes are dead, they reioyce and be glad with melody and all kinde of mirth, for that he hath past this toyling life. The Thracians, people of great antiquitie, famous warriours, bragging muche that Mars the God of warre, was borne in their countrey, much addicted vnto dronkennesse, selling their children in the markette, and their maydes and daughters common to lie with euerie man: they iudge and count it moste commendation to liue onelye by spoyle, theft and warres: they bragge if anie haue a wounde, they thinke it a fame vnto the person. And of the contrarie, if they haue no marke in the forehead, no wound in the bodie, they will iudge those idle men and cowardes. The common people worship Mars and Diana for their gods: Their King only doth worship Mercurie, Thracia.

Psilli. curie, by whome the King vseth to sweare. Psilli, people of so great follye, that when the Southerne winde bloweth so long and strong, that their landes perishe, their water drie, then they arme themselues with common counsell to fight against the winde. euen like as the Celta. people of Celta, do vse to drawe their swordes, and shake their speares at the waues of the seas, to reuenge the iniuries and wronges done by the seas vnto them. Bithini were men of like folly: for they would ascend, and climbe vp vnto the toppe of hie mountaines, either to thanke Iupiter for his furtheraunce towardes them, or else to curse Iupiter for his cruelnes towardes Pigmæi. them. The Pygmeians, being sore troubled and molested with Cranes, do ryde on Rammes and Goates backes, with their bowes and arrowes, a whole bande, in the spring time towardes the sea banckes to breake their Egges, to destroy their neastes, and to fight with the Cranes, euery third moneth they take this iourney in hand, else woulde the Cranes destroy them, for that they are little dwarfes, of a cubit long: Their houses are made of dirt & feathers, most like vnto birds neastes, but that they are somewhat larger and bigger. I knowe not vnto what purpose I do recite these countries, sith the more I write, the more I haue to write. What shoulde I recite the people, that eate the flesh of Lions, and Panthers, called Agriophagi? Or recite those that eate Lice in Scithia, called *Budini*, Or them that Ophiophagi. eate Serpents, called Ophiophagi? or those that fede Anthropophagi. on mens bodies, called Anthropophagi? Yea, or these that eate their owne parents, as the Caspians did. Vnto what purpose should I name Astomi, a nation in India, without mouthes, which onely liue with the ayre that commeth vnto their nosthrels, where they receiue breath: they can neither eate nor drinke, as Plini saieth in his seuenth booke, they liue the longer with the swete smell and odours of flowers? Vnto what ende likewise

wise should I speak of those blind Andabates that fight without eyes? or of those great eared people the Fanesii, whose eares shadowed and couered their whole body? or of the Monopods, which in like maner shadow their whole bodie with one foote? or of Arimaspi, people in Scithia hauing but one eie in the middest of their forehead, like the great Ciclope Poliphemus, which Vlisses destroyed? Yea, of millians more, whose deformitie to depaint, whose ouglinesse to write, were too much a charge vnto the writer, and too much tediousnesse vnto the reader. I might speake of people in some part of India, whiche liue two hundred yeares and more, whose haire vpon their heades in their yong age is white, and in their olde age blacke, called Pandoræ. I might likewise recite a people in Libia, whose horses may not be guided nor gouerned with bridles, bee the bittes neuer so strong: but with roddes most gently are they tamed, be the roddes neuer so simple. Herodotus, a famous Græke writer, is not ashamed to shewe how the women Selenetidæ, brought forth egges, whence men were borne, of such height, length and stature, that I am partlye abashed to alleage his authoritie therein. Againe, the people called Sorbotæ of Aethiope, are saide to be eight Cubittes long. To speake of the Troglodites which liue in Caues of the grounde, feeding on Serpents, people of wonderfull swiftnesse, which outrunne any horse in Aethiope, which cannot speak but hisse: To speak of Massagetes, of the people Nasomones, I will according vnto promise omit the prolixitie thereof, touching all countries by the way, or some of the chiefe, as Egypt with braggs and vaunts of their antiquitie: The Aethiopians and the people of Caria, with simplicitie and slauery: The Carthaginian false and deceitfull: The Babilonian wicked and corrupted: The Persian, a drunkard and a glutton: The Sycilian warye and trustie: so, the cruelnesse of the Caspians:

Monopoda.
Arimaspi.
Pandoræ.
Selenetidæ.
Sorbotæ.
Troglodites.
Massagetes.
Carthaginians.
Babilonians.

Caſpians. Lesbians. Corinthians.

the filthineſſe of the Lesbians: the dronkenneſſe of the Scythians: the fornication of the Corinthians: the rudeneſſe of the Bœtians: the ignorance of the Cymmeriãs: the beaſtlineſſe of the Sybarites: the hardineſſe of ẏ Lacedemonians: the delicacie of the Atheniãs, & the pride & glory of the Romanes. Thus we read that the Spaniards be the greateſt trauellers, & the greateſt deſpiſers: The Italian, proude and deſirous to reuenge: The Frenchman pollitike and raſh: The Germain a warriour: The Saxon a diſſembler: The Sweuian a light talkatiue perſon: The Brytaine, a buſie bodie: The Cimbrian, ſedicious and horrible: The Bœmian, vngentle, and deſirous of newes: The Vandall a mutable wrangler: The Bauarian, a flouter and a ſcoffer. Theſe qualities are incident vnto the aforeſaid nations by nature. But becauſe in this place it were ſomewhat vnto the purpoſe, to declare the glory and ſtate of Rome which of all ẏ world was eſtéemed & feared: And for that Rome had more enemies, than all the whole worlde beſide, to ſhewe briefely how they flouriſhed, how theyr fame ſpread, and their glorie grew, I think it expedient, not medling with the antiquitie thereof in the time of Ianes and Cameſes, but touching their fame by managing of wars, in ẏ time of Romulus, which being begotten of Mars, & of Rhea a Veſtall virgin, was the firſt builder of ẏ citie, & alſo king thereof This king Romulus warred on the Sabins, after he had elected a hundred Senatours, to diſcerne and iudge cauſes of the Citie, to defende Juſtice, and practiſe the ſame, and to puniſhe vice & wrongs, according to the law of Plato, who willed euerie common welth to be gouerned with rewarde vnto the vertuous, and puniſhment vnto the vicious. Againe, he appointed certaine ſouldiers, vnto the number of one M. to be in a readineſſe alwaies to defende the Citie. After Romulus ſucceéded Numa Pompilius the ſecond King, a man verie religious and pitifull: hée in his time made lawes to obſerue rites, ſacrifices, and

cere-

ceremonies, to worship their Gods: He made Bishops and Priestes, he appointed the Vestall Virgins, and all that belong thereunto. Thirdly came Tullus Hostilius to be king in Rome, whose felicitie was onely to teach the youth of Rome the discipline of warfare, stirred them wonderfully to exercise and practise the same. Then fourthly succeeded An. Martius, with the like industrie and care of the further and surer state of the Citie, in raising the hye walles of Rome, in a bridge vpon the riuer Tiber, in amending and beautifying all the stretes in Rome. The first king was Tarquinius Priscus, which thongh he was a straunger borne of Corinth, yet he encreased the pollicie of the Romans with the wit of Greece, hee triumphed ouer the people of Tusk, and enlarged the fame of Rome much more then it was. To this cam next Seruius Tullius which was the sixt, and Tarquinius Superbus the seuenth and last king of Rome, who for his misgouernement and lust in the Citie against the chast matrones, for the pride and infringement of the libertie, hauing withall rauished *Lucrecia* Collatinus wife, was at length after long rule and gouernement, banished Rome. The first alteration and chaunge of state was then after these seauen Kinges gouerned Rome, two hundred yeares and a halfe, which was the first infancie of Rome. Then Collatinus and Brutus, after these Kinges were exiled in reward of restoring libertie and for honest life, were the first Consuls in Rome: they I say, altered the gouernement of the Citie, from a Monarchie vnto a kind of gouernment called Aristocratia, which continued in Rome from the time of *Brutus* and Collatinus, vntil the time of Apius Claudius, and Quintus Fuluius, which was two hundred yeares. In this season, during this two hundred yeares was Rome most assailed of all kind of enimies, stirred vnto warres of all nations, for the space of two hundred yeares and

T. Hostilius.

An. Martius.

Tar. Priscus.

Ser. Tullius.

Appius Claudius.

a halfe. Then Appius Claudius forgetting the law he himselfe made in Rome against fornication, forgetting the rauishment of Lucrecia, and the banishment of Tarquinius for breaking of the same, against al right and reason willingly and wilfully rauished Virginia, the daughter of Virginius, which after that her own father slue her in the open sight of Rome, the cause being knowne vnto all the Citie, the power of Virginius, and the populer state which alwaies had the gouernement of Rome vnder them, were straight in armes to reuenge the wronges and iniuries against lawes committed, and to defend likewise the lawes. Euen as the Kinges before named were exiled and banished Rome for the rauishment of Lucretia: so now the tenne Commissioners called Decem-viri, were likewise excluded and reiected for the rauishment of Virginia.

¶ Of

Of the ſtraunge natures of waters, earth, and fire.

IN diuers learned Hiſtories we reade, and ſpecially in Plini, of the wonders of waters, and of the ſecret and vnknowne nature of fire: which for the rare ſight thereof, and for that it doth degenerate from thinges knowen, therin are noted things to bee maruailed at. There is water in the countrie of Campania, where if any mankind wil enter therein, it is writen that he ſhal incontinent be reft of his ſenſes. And if any woman kind happen to goe into that water, ſhe ſhall alwaies afterwarde bee barren. In the ſame countrie of Campania, there is a lake called Auernus, where all flying Foules of the aire that flie ouer that lake fall preſently therein and dye. A Well there is in Caria called Salmacis, whoſe water if any man drinke thereof, he becommeth chaſt, and neuer deſireth the companie of a woman. The riuer Mæander doth breede ſuch a kind of ſtone, that being put cloſe vnto a mans hart, it doth ſtraight make him mad. There are two riuers in Bœtia, the one named Melas, whoſe water cauſeth ſtraight any beaſt that drinketh thereof, if it bee white, to alter colour vnto blacke: the other Cephiſus, which doth change the blacke beaſt vnto a white beaſt by drinking of the water. Againe, there is in India, a ſtanding water, where nothing may ſwimme, beaſt, birde, man, or any liuing creature elſe drowneth: this water is called Silia. In Affrica on the contrarie part, there is the water named Apuſtidamus, where nothing, bee it

Plini. lib. 21. Cap. 103.

Auernus.

Salmacis.

Mæander.

Melas.

Cephiſus.

Silia.

Apuſtidamus.

neuer so heauie or vnapt to swimme that drowneth, but all kinde of thinges do swimme: leade or any heauie mettall doth swimme in that lake, as it is in the Well of Phinitia in Sicilia. Infinite waters shoulde I recite if I in this would be tedious, in repeating their names, whose straunge natures, whose secrete and hidden operation, whose force and vertue were such as healed diuers diseases: as in the Isle of Auaria, there was a water that healed the collicke and the stone. By Rome there was also a water called Albula, that healed grœne woundes. In Sicilia the riuer called Cydnus was a present remedie vnto any swelling of the legges. Not farre from Neapolis there was a well whose water healed any sickneſſe of the eyes. The lake Amphion taketh all scurfes and sores from the bodie of anie man. What should I declare the natures of the foure famous floudes that issue out of Paradice: the one is named Euphrates, which the Babylonians and Mesopotamians haue iust occasion to commend. The second is called Ganges which the Indians haue great cause to prayse. The third called Nilus, which the countrie of Egypt can best speake off. And the fourth is called Tigris, which the Assyrians haue most commoditie by. Here might I be long occupied if I should orderly but touch the natures of all waters. The alteration of the Seas, and the wonders that thereof appeare, as ebbing and flowing, as saltneſſe, and swœtneſſe, and all things incident by nature vnto the Seas: which were it not that men see it dayly, obserue the same hourely, and marke thinges therein continually, more wonders would appeare by the seas, then almost reason might be alledged for, sauing that God (as the Prophet saith) is wonderfull in all his workes. The fiue golden riuers, which learned and auncient writers affirme that the sandes thereof are all glistering gemmes of golde, as Tagus in Ispaigne, Hermus in Lydia, Pactolus in Asia,

Auaria.
Albula.
Cydnus.
Euphrates.
Ganges.
Nilus.
Tigris.
Tagus.
Hermus.
Pactolus.

sia, Idaspes in India, and Arimaspus in Scythia: these I say are no lesse famous through their golden Sandes which their waltering waues bring vnto lande in these foresaid countries, then Parnassus in Bœtia, where the Muses lõg were honored, or Simois in Phrygia, where Venus was conceiued by Anchises. To coequat the number of these fiue lasst and pleasant riuers, there are fiue as ougly and painefull, as Styx in Arcadia, whose propertie is to kill any that will touch it, and therefore fained of the Poets to bee consecrated vnto Pluto, for there is nothing so harde but this water will consume, so colde is the water thereof. Againe, the riuer Phlegeton is contrarie vnto this, for the one is not so cold, but the other is as hot: and therefore called Phlegeton, which is in English fiery or smoky, for the Poets faine likewise that it burneth out in flashing flames of fire. Lethes and Acheron, two riuers, the one in Africa, the other in Epire: the one called the riuer of forgetfulnesse, the other the riuer of sadnesse. The fift called Cocytus, a place where mourning neuer ceaseth. These fiue riuers for their horror and terrour that proceeded from them, for the straunge and wonderous effects thereof, are called infernall lakes, consecrated and attributed vnto King Pluto, which Virgil at large describeth. Diuers welles for the straungenesse of the waters, and for the pleasantnesse thereof, were sacrificed vnto the gods, as Cissusa a Well where the nourses of Bacchus vsed to wash him, was therefore consecrated vnto *Bacchus*: so Melas vnto Pallas, Aganippe vnto the Muses & so forth, not molesting the reader further with natures of water, I meane now briefly to touche the straunge nature of the earth. Plini affirmeth that there was neuer man sicke in Locris, nor in Croton, neyther any earthquake euer heard in Licia, after an Earthquake they had fourtie fayre dayes. By Rome in the fielde called Gabiensis, a certaine plotte of

Idaspes.
Arimaspus.
Styx.
Phlegeton.
Lethes.
Acheron.
Cocytus.

grounde, almost two hundred akers would tremble and
Gabiensis. quake as men rode vpon it. There are two hilles of
strange natures by the floud called Indus, the nature of
the one is to drawe any yron vnto it: insomuch, as Pli-
ni saith, that if nailes be in any shoes, the ground of that
place draweth the sole of. There is a piece of grounde in
Characena. the Citie Characena, in the countrey of Taurica, where
if any come wounded, hee shall be straight healed: And
Hirpinis. if any enter vnder diuers places, as in a place called Hir-
Iheropolis. pinis, where the temple of Mephis is builded, or in A-
sia, by Iheropolis, they shall incontinently die. Againe
there are places by the vertue of grounde, in that place,
that men may prophesie. Diuers times we reade that
Ciborus. one peece of ground deuoured another, as the hill Cibo-
rus, and the Citie harde by called Curites were choked
vp of the earth. Phægium, a great mountain in Aethio-
Sipilis. pia and Sipilis, a hie hill in Magnesia, with the Cities
named Tantalis and Galarus. There is a great rock by
the Citie Harpasa in Asia, which may be moued easily
with one finger, and yet if any man put all his strength
thereunto, it will not stir. I nede not speake of mount
Aetna in Sicilia: of Lypara, in Aeolia: of Chimæra,
in Lycia: of Vesuuius, & Aenocauma, fiue fiery moun-
taines, which day and night burne so terribly, that the
flame thereof neuer resteth. If any man will see more of
these meruellous and wonderous effects of Elements,
let him reade the second booke of Plini, where hee shall
haue aboundance of the like examples. There he shal see
that in some places it neuer rained, as in Paphos vpon
Nea a towne of Phrigia. the temple of Venus: In Nea a towne in Phrigia vpon
the temple of Minerua, and in diuers places else, which
is the nature of the ground. About Babilon a field bur-
neth day and night. In Aethiopia certaine fields about
mount Hesperius, shine all night like stars, as for earth-
quakes and wonders that thereby happened, I will
not speake, for that it is forced of matter: but of those

strange

ſtrange grounds that neuer alter from ſuch effects afore mentioned, beſide the mettals, the ſtones, the hearbs, the trées, & all other things, are miraculous & ſtrange, as Plini in diuers places doth witnes. And as for fire, it is to great a wonder ỳ the whole world is not burned therby, ſith the Sunne, the Starres, the Elementarie fire, excell all miracles, if God had not preuented in képing the ſame from damage, and hurt vnto man: yea, appointed that the heate of the Sunne ſhould not kindle ſtrawes, ſtubbles, trées and ſuch like, where the heate thereof (as we daily ſée) burneth ſtones, leade, and the moſt hardeſt ſubſtance out: ſith ſpecially that fire is in all places, and is able to kindle all thinges, inſomuch, that the water Thraſimenos burneth out in flames, which is vnnaturall and ſtrange, that fire kindleth in water: And likewiſe in Egnatia, a Citie of Salentine, there is a ſtone which if any wood touch, it wil kindle fire: In the Well called Nympheus, there is a ſtone likewiſe, whẽce come flames of fire, the ſtone it ſelfe burneth in the water. A greater wonder it is, that the fire ſhould be kindled by water, and extinguiſhed by winde. Fire flaſhed about the head of Seruius Tullius being then a boye in ſléepe, which did prognoſticate that hee ſhould be a king of the Romanes. Fire ſhined about the head of L. Marcius, in Spaine, when he encouraged his ſouldiours to reuenge manfully the deaths of thoſe noble & famous Romanes, named Sipians. The meruellous effects of fire, are moſt wonderous and moſt ſtrange.

Thraſimenos.
Egnatia.

Of the worlde, and of the ſoule of man, with diuers and ſundrie opinions of the Philoſophers about the ſame.



Amongeſt diuers Philoſophers and learned men, grew a great controuerſie of the beginning of the worlde: ſome of the beſt affirming ỹ it had no beginning, nor can haue ende, as Ariſtotle and Plato, applying incorruption, and perpetuall reuolution to the ſame. Some with Epicurus thought the worlde ſhoulde be conſumed: Of this opinio was Empedocles and Heraclitus. Some of the other ſide did iudge with Pithagoras, that ſo much of the worlde ſhoulde bee deſtroyed as was of his owne nature. Thales ſaide there was but one world, agreeing with Empedocles. Democritus affirmeth infinite worldes, and ſo iudged Metrodorus the Philoſopher, worldes to be innumerable. Thus holde they ſeuerall opinions, concerning the making, the beginning, the ending, and the numbers of the world. What childe is there of this age but ſmileth at their folly, reaſoning largely one againſt another, in applying the cauſe and the effect of things vnto their owne inuentions? And as they haue iudged diuerſly of the worlde, concerning the frame and nature thereof: ſo were they as farre of from the true vnderſtanding of the creation of man. Some groſly thought that mankinde had no beginning. Some iudged that it had a beginning by the ſuperiour bodies: And for the antiquitie of mankinde, ſome iudge Egypt to be the firſt people, ſome Scythia, ſome Thracia, ſome this countrey, and ſome that countrey, with ſuch phantaſticall

Pithagoras.

Thales.
Democritus.
Empedocles.

taſticall inuentions, as may well appeare vnto the moſt ignorant an error. And alas how ſimple are they in finding out the ſubſtance of the ſoule, what it ſhould be, where it ſhould be, and by what it ſhould be? Some ſay that there is no ſoule, but a natural mouing, as Crates the Theban: ſome iudge the ſoule to be no- Crates.
thing els but fire or heate, betweene the vndiuiſible partes: Others thought it an ayre receyued into the mouth, tempered in the heart, boyled in the lightes, and diſperſed through the bodie. Of this opinion was Anax- Anaxagoras.
agoras and alſo Anaximenes. Hippias iudged the ſoule of man to be water. Thales and Heliodorus, affirmed it to bee earth. Empedocles is of opinion that it is hote bloud about the hart: ſo that they varie in ſundrie opinions, attributing the cauſe therof either to the fire or elſe vnto water, either vnto the earth, or vnto the ayre, and ſome vnto the complexion of the foure Elements: others of the earth & fire: others of water and fire: Some againe reaſon that the ſubſtance of the ſoule is of fire and of the ayre. And thus of approued Philoſophers, they ſhew themſelues ſimple innocents. How ignorant were they in defining the ſoule of man? So far diſagreeing one with another, that Zenocrates thinketh againe the ſoule to be but a number that moues it ſelf, which al the Egyptians ſometime conſented vnto. Ariſtotle himſelfe the Prince of all Philoſophers, & his Ariſtotle.
maiſter Plato, ſhewed in this their ſhifting reaſon, which both agree that the ſoule is a ſubſtance which moueth it ſelfe. Some ſo rude and ſo farre from perfection in this point, that they thought the hart to bee the ſoule: ſome the braine. How ridiculous and fooliſh ſeemeth their aſſertion vnto this age concerning the ſoule, and as childiſhly they diſpute and reaſon againe about the placing of the ſame, where and in what place of the bodie the ſoule reſteth: For Democritus iudgeth his ſeat to be in the head: Parmenides in the breſt: Herophi-

Herophilus. Strato. rophilus in the ventricles of the braine: Strato doth thinke that the soule was in the space betweene the eye browe: yea some were so foolish, to iudge it to be in the eare, as Zerxes king of Persia did: Epicurus in all the breast: Diogenes supposed it to be in a hollow vaine of the hart: Empedocles in the bloud: Plato, Aristotle, and other that were the best and truest Philosophers, iudged the soule to be indifferent in all partes of the bodie: Some of the wisest supposed, that euerie peece and parcell of the bodie had his proper soule. In this therefore they were much deceiued, in seeking a proper seate for the soule. Euen as before they erred shamefully, and lyed manifestly about the essence and substance of the soule: so now were they most simply beguiled in placing the soule as you haue heard. And now after I haue opened their seuerall opinions cõcerning what the soule is, and where the soule is, you shall here likewise heare, whither the soule shall goe after death, according vnto the Philosophers, which as diuerslie varie and disagree in this, as you before heard the diuersitie, of opinions concerning the substance, & the place. And first to begin with Democritus, who iudgeth the soule to be mortall, and that it shall perish with the bodie: to this agree Epicurus & Plini. Pythagoras iudged that ỹ soule is immortall, and when the body dyeth, it fleeth vnto his kind. Aristotle is of opinion that some partes of the soule which haue corporall seats must dye with the bodie, but that the vnderstanding of the soule which is no instrument of the bodie, is perpetuall. The people called Drinda were of this iudgement, that soules should not descend vnto hell, but should passe vnto another world, as the Philosophers called Essei, which suppose that the soules of the dead doe liue in great felicitie beyonde the Ocean Seas. The Egyptians, auncient people, iudged with Pythagoras that the soules of men shoulde passe from one place vnto another, and then to enter into another

Epicurus. Pithagoras.

Essei. Aegyptians.

another man againe. The Stoiks are of that opinion that the soule forsaketh the bodie in such sorte, that the soule which is diseased in this life, and aduanced by no vertue dyeth together with the bodie, but they iudge it if it be adorned with noble and heroicall vertues, that it is then accompanied with euerlasting natures. Diuers of the Pagans hold that the soule is immortall, but yet they suppose that reasonable soules enter into vnreasonable bodies, as into Planets or Trees for a certaine space. There were againe some friuolous Philosophers as Euripides and Archelaus, which say that men first grew out of the earth in maner of Hearbes, like vnto the fables of Poets, which faine that men grew of the sowen teeth of Serpents. Some againe verie childishly affirme that there bee nine degrees of punishment, or rather nine Mansions in Hell appointed and prepared for the soule. The first seat is appointed for young Infants: The second for Idiots and fooles (I feare that place will be well filled:) The third for them that kill them selues: The fourth for them them that be tormented with loue: The fift for those that were found guiltie before Iudges: The sixt appointed for strong men and Champions: The seauenth is a place where the soules be purged: The eight seate is where the soules being purged doe rest. The ninth at last is the pleasant field Elisium. And to ioyne these Legendes of lyes of olde women with friuolous figments of Poets, they likewise affirme the like follie of fierie Phlegeton, of frostie Cocytus, of the water of Styx, of the floud Lethes, and of Acheron with other such, whence all Paganicall rites, and fond foolish obseruations first grew, I meane of fables of Poets, and not by the reading of the holy Scriptures. O blinde bayardes, in seeking that which they coulde neuer finde so. And as they coulde proue and saye that the bodie came out of the earth, the moysture out of the

Stoiks.

Pagans.

Nine mansions for soules in hell.

water, the breath of man by the ayre, and the heate of man by the fire: so could they not know the worker thereof, how wit and wisedome came from God, how all thinges were made by him of nothing. This knew they not, not that they wanted learning, but that they wanted grace. They could appoint planets in their seuerall places, in their due seates and iust Mansions, as Iupiter in the liuer, Saturne in the splene, Mars in bloud, Sol in the hart, the Mone in the stomacke, and Venus in the reynes: but they could not agree in appointing a place for the soule. They could likewise appoint seates for the bodies superior in man, as the Ram in the head, the Bull in the necke, and the Crab in the harte, the Lyon in the brest, and the fish in the foote, and so others: but they could in no wise find a seat for the soule. Truely is it saide, that God reuealeth wisedome vnto babes, and hideth the same from the sages of the world. Hence groweth the beginning of all heresies according vnto the prouerbe: the greatest Philosophers, the greatest Heretiks: Hereby I say grewe almost the inuention of Philosophie, coequall vnto the veritie of the Gospel, and therefore Paule the Apostle cryeth vpon all men to take heede of flattering Philosophers. If in this place I shoulde shew their opinions concerning our God and Creator, I should seeme tedious: For Diagoras and Theodorus affirme that there is no God. Epicurus iudged that there is a God, but that he had no care ouer earthly things. Thales said that God was a minde which made all thinges of water. Cleanthes supposed God to be the ayre onely. Alcineon iudged the Sunne the Mone, and the Stars to be onely God, Parmenides maketh God to be a continuall circle of light, which is called Stephanen. Crisippus nameth God a diuine necessitie. Anaxagoras supposeth God to be an infinite minde, moueable by it selfe, so doth Pythagoras likewise iudge: Yea, Aristotle imagined God to be a proper nature, as ỹ world, or the heat

The Planets placed in mans bodie.

Diagoras.

Thales.

Cleanthes.

of

of the Heauens, or the diuinitye of the minde, which either of these three hee nameth God, and so infinite are they, that so simply conceaue the maiesty of ỹ Godhead, that far wiser had they seemde vnto vs by silence therein, then by vttering of such fond phantasticall opinions, wherein their too much errour and folly is vnto all men euident.

Of worshipping of Gods, and religion of Gentiles.

NVma Pompilius, the seconde king of Rome, being studious to drawe the ignorant and rude people to some profession of religion, was the first that appointed sacrifices vnto Iupiter, and vnto Mars. In Rome euen hee elected virgines vnto Vesta, and appoynted certayne orders in chosing of the same. None by the law of Numa, might be taken vnder sixe yeares old, and none aboue ten to be a Vestal virgin, which virgines should be thirty yeares religious, and vowed vnto Vesta: of the which thirty yeares, the first ten yeares they shoulde learne the order and fashion of the sacrifices, and religion of the goddesse Vesta. The seconde tenne yeares they shoulde sacrifice and employ the Ceremonies with rites and honours belonging vnto Vesta. The thirde tenne yeares they shoulde as graue Matrones, learne the others late chosen, to be perfect in the rites & ceremonies of Vesta: Then if any of them woulde marry, they might after thirty yeares continuance so doe. If any of these Vestal virgines were conuicted of whoredome, the law was, in

Numa.

Vesta.

open sight of the City of Rome shee shoulde be brought vnto the gate called Collina, and there aliue be burned. Againe, if the fire at any time in the Temple had gone out by any meanes, their keepers with scurges shoulde whip and scurge them almost vnto death. The same Numa, to make the people more religious, appoynted twelue men called Salii, with paynted garmentes, singing verses in the praise and commendations of God Mars, with solempne dauncing and playing rounde about the City. Amongst other sacred orders, hee made certaine priestes called Feciales: these punished offendours: these reuenged the wronges of Legates: these redressed all iniuries offered and committed within the City of Rome: these Priestes appointed rites and ceremonies, made sacrifices vnto the goddesse Bona Dea in a Temple erected vnto their goddesse vppon mounte Auentine: here might no men come to doe sacrifice, but all women. Of this goddesse Bona *Dea*, both Cicero make oft mention in diuers of his orations and inuectiues made against dyuers pernitious and wicked of the City, as Catelin, Clodius, and others. There was in Rome another kinde of religion dedicated vnto Flora, the sacrifice whereof was called Floralia. This Flora, as both *Liuius* and *Dionisius* doe report, was a cõmon strumpet, which for that she made the whole citie of Rome her heire, being wealthy at her death, she was therefore thought to bee of the Romans, the goddesse of fruites, and was honoured of all the lewde women in braue garlandes, decked with all kinde of flowres, in gorgeous apparell, and this was done in the moneth of May. The goddesse Ceres began then to be famous, for she had her feasts and sacrifices named Cerealia, by the Priestes appointed, she was thus honored: the Priestes in white garments, and with lanternes and firebrandes in the night time woulde come vnto the Temple; they abstayned from Wine, and auoyded venery for a certaine.

Mars.

Bona Dea.

Flora.

Ceres.

taine time, they had appointed euery fift yeare a great fasting. Minerua likewise began to haue such honour in Rome, that she had three seuerall kinds of sacrifices, one of a Bull, the seconde of a Crane, the thirde of a Weather. The Romans did celebrate in the beginning of the spring, such feastes and sacrifices vnto Berecynthia, called the mother of the goddes, that euery man did offer of the chiefest thinge that hee did possesse to pleasure their goddes. There were diuers other kindes of sacrifices, and vayne superstitious Ceremonies obserued then in Rome, whose beginninges proceeded from the inuention of deuils, which of long time were honoured as gods: for then men sought no help but of their gods, which were rather deuils: as Polidorus in his fourth booke affirmeth of a certaine rich man in Rome which had three of his sonnes sore sicke of the plague, this man was named Valesius, who euery night at home in his house, besought his houshelde goddes called Penates, to saue his children, & to plague him for the fault of his sonnes. Thus euery night praying vnto his goddes for the healthy of his Children, a voyce was heard, that if hee would goe with his three sonnes vnto Tarentum, and wash his sonnes with the water which was consecrated vnto Pluto and Proserpina, they should recouer their health. Valesius thought the way was farre, yet for health vnto his children, hee toke his iourney, & being ready shipt in Martius fielde hard by the riuer Tyber, hee was desired of the maister of the Ship, to goe vnto the next Village called Tarentum for a litle fire, for ẏ fire was out in ẏ ship, & the Mariners busie about other thinges: when Valesius heard the name of Tarentum, hee knewe straight that it was that place that his goddes appointed him to goe to, for the Cittie of Tarentum was in the furthest part of all Italy, in the countrey of Calabria, hee willingly went and brought both fire with him for the Maister of the

Minerua.

Berecynthia.

Valesius.

Calabria.

ship, and water for the children, which being geuen vnto his sonnes, they recouered health. Wherefore, in memory of this, hee recompensed his Goddes with this sacrifice: Yée in the night appointed solempne playes to honour Pluto and Proserpina, to ech seuerall nights euery yeare for so many sonnes as hee had ỹ recouered healthy, erecting vp alters, and offering sacrifices in honour and solempnitie of Pluto. These oracles and diuine aunsweres which the deuils were woont to geue in Idols to deceaue men withall: These I say were they that blinded and allured the people to Idolatrye. Cicero sayth that the chiefest Priestes of Rome, the Byshops, for that the sacrifices and feastes, ceremonies and rites, belonging vnto new made Goddes, grewe to such a number, that they appoynted thrée men called Triumviri, to be rulers of the sacrifices, and appointed other thrée that shoulde kéepe the sacred Oracles of Sibilla. The Oracles of Sibilla were written in bookes where they resorted oftentimes for counsell and admonition fifteene men appoynted to knowe what was to be done in any perill or necessitie: as at the warres betweene Cæsar and Pompeius, such prodigious sights were seene, such vnnaturall working of the heauens, such terrible sightes on the earth, such portentuous miracles then séene in Rome, that the Senatoures came vnto Sibilla to knowe the effectes and endes of these monstrous showes, and to bee instructed of the state of the Citty, vnto whom shee gaue sire letters in writinge, thrée R. and thrée F. to be expounded of their wisemen, whereof the meaning was founde, the thrée R. were these, *Regnum Roma Ruet*: and the thrée F. were *Flamma, Ferro, & Fame*, that is as much to say, that ỹ monarch of Rome should perish with fire, sword, and hunger. Dionisius in his fourth booke saith, that an aged woman brought nyne bookes vnto Tarquinius Superbus, being the seuenth and last king of the Romanes

manes, whiche she woulde haue solde for three hundred Crownes to the king, letting Tarquinius understande that these bookes were full of oracles and diuine aunsweres, but hee making a iest of her bookes, did burne three of them before hir face, demaunding of her again what hee should paye for the other fiue, she aunswered, three hundred Crownes: then he burned other three, & asked what hee should pay for the three bookes ý were left, she aunswered as before three hundred Crownes: the king marueiling much at the constancie of the woman, bought the three books for three hundred crowns and after that time that woman was neuer seene in Rome, wherefore it is thought of the Romaines ý shee was Sibilla. Therefore these three bookes were obserued in Rome as aforesaid vnder the custodie of iii. men appointed for the purpose, & she so honoured & worshipped, that sacrifice vpō sacrifice was offered vnto Sibilla in Rome. Thus the Oracles of Sibilla in Rome: The Oracles of Apollo in Delphos: The Oracle of Iupiter in Ammon, were the instructors to the Gentiles, and teachers of the Greeks. Moreouer they had such solemnities of feastes, such celebration of banquettes, eyther called pontificall feastes for that it was ordayned by Priestes, or else triumphant banquettes after victories made of the Emperours, and giuen vnto the people, or else funerall feastes, where honour and solemnitie was had for the dead: As for games and playes to sacrifice and to honour theyr Gods, they had Lupercalia, Floralia, Baccanalia, Cerealia, with diuers & sundry others to pleasure their Gods, and to mitigate their furie & wrath. For in time of Tarquinius the prowde, for that diuers women of Rome being great with childzen, got surfeits in eating of Bulles flesh, they appoynted certaine sacrifices vnto the Gods infernalles called Taurilia, to appease their anger therein againe for them that were sicke. Valerius Publicola, whiche was ý first Tribune in Rome, appoynted banquets & feastes in

the temple of the Goddes, to allwage likewise their fury, as Iupiter and Iuno, and Minerua, which were wõ banquettes reconciled to restore health vnto the sicke. The homages and seruices, the sacrifices and solemnities, the banquettes and feasties, the myrth and melody, the pastime and sporte, the great games and plaies that alwaies Greeks and Gentiles haue vsed to their Gods were almoste infinite. The honour, the reuerence that Iupiter had in Creete. The worshippe and fame that Apollo had in Delphos: The sacrifices & ceremonies that Mars hadde in Thracia, are in bookes written, are by authorities recorded, and I feare they be in the harts of mẽ to deeply printed. Pallas had her seate in Athens, Iuno was staid in Samos, Diana in Ephesus, Cibeles in Phrigia, Venus in Ciprus, Ceres in Sicilia: Againe Pan amongst the Archadians, Osiris amõgst ỹ Egiptians, Bacchus in ỹ ile of Naxus, Vulcan in Lemnos. In fine, blockes, and stones, dogges and cattes, Oxen and Calues, honoured and worshipped as Gods. Thus wandering in this vale of miserie like pilgrimes farre from the coũtrie that we ought to trauaile vnto, where that true and liuing God is, the God of saluation and health, whiche is without end to be worshipped. He is the God of all men, and yet of the fewest worshipped: he is the sauiour, and yet he is neglected: yea, and more reiected of vs that be Christians, then the blockes and stones were honoured of the Gentiles. And for proofe hereof I meane to shewe the seuere lawes that were both in Athens & Rome, the two lanthorns of ỹ world, for obseruing of their Gods & religion: neither the Philosophers in Athens, nor the Senators in Rome nor ỹ magistrates and Princes of the world then wouldе in no wise permit iniuries towards Gods, suffer any euil report toward their religion, in such care were they lest they shouldе offende their Goddes and breake their lawes. Certaine husbandmen found in the landes of

L. Petilius.

L.

L. Petilius by plowing therein, two stones whereupon an Epitaph of *Numa* Pomplius was written in one, in the other there found they fourteene bookes: seuen latin books, entituled Ius pontificum, the law of Byshops concerning religiõ and sacrifices of their goddes: These bookes with great diligence and care were not only commaunded to be kept, but also in al pounts to be obserued. The other with Greeke bookes, entituled Disciplina sapientiæ, the rule of wisedome, whiche for that they talked of Philosophie, and condempned the vaine superstitious religions of their Goddes, Petilius fearing least by reading of wisedome and Philosophye they? folly and religion shoulde bee destroyed, beeyng then Prætor in Rome, at which time Cornelius & Bebius were Consuls, by authoritie of the Senate in opẽ sight of al the Citie of Rome burned the Greeke bookes. For the olde and auntient menne would haue nothyng kept within they? citie that might hinder their Gods: for before all thinges they preferred their Gods, and they? religions, and so honoured they? Priestes, they? sacrifices, and their vestall Virgines before the Emperours and Senatours, as it appeareth by a Hystorie in Valerius, that when Rome was taken and conquered first by the French men, and the vestall Virgines enforced euery one burthened with sacred things belonging vnto ỹ goddesse Vesta, to beare those things away, shifting more for the sacrifices and rites of they? religion, in carying they? bookes, they? garmentes, they? goddes: and their thinges belonging thereunto, then they cared for they? Countries, friendes, children, and goods: Insomuche that *L.* Aluanius when hee sawe the Vestall Virgines taking paines to mayntayne the honour of Vesta vndefiled, her sacrifices vnpolluted, in saning the ceremonies and religion of they? Goddes from the enemies, as one that had more regarde and respect to they? vaine religion, then carefull of hys

Valerius. Lib. 1.

wife and Children, whiche then beeing in a Chariot to be caried and conueyed from Rome, were commanded by Aluanius, to come down from the Chariot, and go a foot, where he placed in stead of his wife and children, the Vestall Virgins with all their burthens belonging vnto Vesta, their sacrifices and other necessaries, and brought them honourably vnto the country of Creete where with great honour they were receiued: & for memory hereof vntill this time the people of Creete for that they did succour the Vestall Virgines in aduersitie, were by the Goddesse Vesta recompensed no lesse for their humanitie in receiuing of her maydes vnto their town, then she gratified Aluanius for his consideration & weighing of her religion: Insomuch, that the corbe where her Virgines and her sacrifices were caried, was afterward more honoured and esteemed, than any triumphant or imperiall chariot. In the selfe same time and perturbation of Rome, when the Capitoll was besieged with the enimies, Caius Fabius perceyuing how religion was then esteemed, girded himselfe like a sacrificer, caryed in hande an hoste to bee offered vnto Iupiter, was suffered to passe through the middest of his enimies to mount Quirinal, where solempnities and sacrifices were done vnto Iupiter: and that beeing accomplished, he likewise went vnto the Capitoll thorough the middest of the armie wt al his companie, & by this means got ỹ victory ouer hisenimies, more by religion then by strength. So muche was superstition and idolatry honoured and obserued euery where, that the Persians sailed with a thousand Nauies to doe sacrifice and solempnitie vnto Apollo at Delphos. The Athenians slue and destroyed all those that enuied or repugned their religion. Diagoras was exiled for that hee wrote that he doubted whether ante Gods were or no, and if Gods were, what they was. Socrates was condemned for that he went about to translate their religion

Caius Fabius.

Val. lib. 1.
Persians.
Athenians.

gion and ſpeake againſt their Goddes. Phidias that noble and cunning workman was no longer ſuffered at Athens, but all the while he wrought ỹ picture of Minerua in marble, for it was more durable than yuorie, which when Phidias thought to drawe her in yuorie, he was threatned to death, to vilipende ſo great a goddeſſe, to make her in yuorie which was woont to be honored in marble. The Romans made lawes at the deſtruction of Canna, for that great ſlaughter of Romans which at that warre happened, that the matrones of Rome bewayled and lamented the deathes of their huſbandes, their children, their brethren, and friends inceſſantly, that they ſhoulde not paſſe thirtie dayes in mourning, leaſt the Goddes woulde bee angrye, aſcribing all fortunes good and badde vnto their Goddes. Wherefore it was decreed by the Senatours, that the Mothers and Wyues, the ſiſters and the daughters of them that were ſayne at Canna, at the thirty dayes end, ſhould caſt away their mourning apparell, and baniſhe their teares, and come altogether in white garmentes to doo Sacrifice vnto the Goddeſſe Ceres. For it was thought and truelie belieued amonge the Gentiles and Heathens, that the Goddes woulde iuſtly reuenge thoſe that woulde at anie time neglect their Sacrifices and religions. Stout Brennus for that he went to Delphos and ſpoyled Apollos Temple, and neglected his godheade, was plagued grieuouſly, and worthilie reuenged: euen as king Zerxes whoſe Nauies couered the whole Seas, whoſe armies of men dried vp riuers, and ſhadowed almoſt the whole earth, for that hee ſent foure thouſand ſouldiours vnto Delphos to robbe Apollo, hee was therefore diſcomfited in his warres, forſaken of his ſouldiours, proſecuted of his enemies, and compelled to flée like a vagabond from hill to hill, vntill hée came vnto his kingdome of Perſia, vnto his great infamie and ſhame. The like was in

Phidias.

Brennus.

Apollo.

Zerxes.

Carthage when the Cittye was oppressed by the Romans, Apollos Temple neglected, and hee him selfe not esteemed, hee reuenged the same: for the first that layde hande vppon him, lost his hande and his arme. Thus in *Delphos* and in Carthage did Apollo reuenge his iniuries. His sonne Æsculapius, a great god in diuers countreyes, for that Turulius chiefe ruler of the Nauyes of Antonius, hewed his woodes which were consecrated vnto his temple, Æsculapius reuenged it after this sorte. When Antonius and Cæsar were at warres, after that the hoaste and armye of Antonius were vanquished, and Cæsar a victor, hee brought Turulius to bee murthered vnto that place in the woodes where hee neglected Æsculapius. Ceres when the citie Mileton was taken by *Alexander* the great, and her Temple therein spoyled and robbed of the souldiours, shee threw flames of fire into their faces, and made as many blinde as neglected hir goddeade and maiestie. Dionisius king of Siracusa, for that hee spoiled the temple of the goddesse Proserpina, and robbed this goddesse of her golden garments, flouting and scoffing her rites and ceremonies, nothing esteeming her Sacrifice: and againe for that he commaunded his souldiers to plucke and take away Æsculapius beard in Epidaurus a City in Peloponeso in Greece, because his father Apollo had none: Hee was brought by the goddes from a king in *Siracusa* to bee a poore Schoolemaister in Corinth, and wretchedlye to ende his lyfe by the iust indignation of the goddesse Proserpina. Iuno shewed her anger vpon Fuluius *Flaccus* for that whē he was Censor of Rome, hee caused the Marble Tiles to bee brought from the Temple of Iuno in *Lacinia*, vnto the Temple of Fortune in Rome. Hee hauing his two sonnes in Illyria at warres, the one by the wrath of Iuno slaine, the other by her pleasure plagued and tormented vnto death, hauing newes hereof, dyed for sorrow and griefe: and the

Aesculapius.

Turulius.

Ceres.

Proserpina.

Senators

Senatoures knowing the cause, restored the Marble Miles with Embassadours vnto Lacinia agayne. The wrath of Iuno was the cause of the vnhappy successe of that noble Consul Varro in the warres of Canna. Hercules. Hercules forgot not to reuenge the contempt and despising of his ceremonies and lawes by Pontius, which once he and his name receaued as their god, but by Appius perswaded, who then was Censor in Rome, to neglect him, he was destroyed, he and all his name, which were in number aboue thyrty, and Appius for his counsell made blinde. Thus the Gentiles and heathens thought that nothing coulde escape vnreuenged of their gods. This made Masinissa king of Numidia to send Masinissa. backe the Iuory teeth that the Maister of his Shippes brought from the Temple of Iuno in Meleta vnto Meleta againe. This made the Senatoures of Rome to sende backe agayne the money which Pleminius the Pleminius. messenger of Scipio tooke awaye from the Temple of Proserpina vnto Proserpina agayne, fearing the anger and displeasure of the gods. Thus were the people blinded with vaine ceremonies of the Priestes, Bishops, & Magistrates. Thus were the rude people deceaued by dissimulations of ỳ Potentates, as Numa Pompilius Numa. one of ỳ first idolaters that were in Rome, would make the people beleeue that hee had warninges and admonitions of the Nimph Ægeria, to whom hee sayd hee had accesse in the night time to bee instructed in the Ceremonies of Rome. Licurgus, a law-setter amongst the Licurgus. Lacedemonians perswaded the people that what lawe soeuer hee made, it was done by the Oracle of Apollo. Zaleucus made the Locrensians beleeue that his doinges Zaleucus. and procedings were done by the counsell of Minerua. Pisistratus deceaued the people of Athens through dissi- Pisistratus. mulations by a woman named Phia, whom hee dressed like Pallas: hee was brought often-times by this woman vnto the Castle of Pallas, and the rude peo-

ple thought that shee was Pallas her selfe, and iudged thereby that Pisistratus might doe what hee would, and haue what he craued of Pallas. Minos king of Creete, was wont euery ninth yeare to goe vnto a secret place by him selfe, and there a long time staying to consult with Iupiter what law he should make vnto the people of Créete, as hee enformed the people, and so deceaued them craftily. Thus we see how Licurgus amongst the Lacedemonians, Zaleucus amongst ỳ Locresians, Pisistratus amongst the Athenians, Numa amongst the Romans, and Minos in Créte haue deceaued the ignoraunt people with counterfaite talking with goddes, making them to belieue that the gods counselled them and warned them to doe all things that they did then. Thus by crafte they inuented false goddes, framed ceremonies, and obserued vayne orders. Sertorius that famous Sabin, and ruler longe in Rome, was woont vppon the high rockes of *Lusitania*, to consult with a white Hart, of whom hee was warned to auoyde thinges, and to doe thinges, to take things, and to refuse things: insomuch, that to blind the people, hee woulde attempt nothing vntill he had consulted on the rocke with this white Hart. *L.* Silla when at any time hee went vnto warres, woulde in open sight of the Souldiours embrace a certayne remembraunce, a signe which he brought from Delphos with him vnto Italy, requiring that to kéepe promise, as Apollo had cõmaunded him. Scipio would neuer take any publicke affaires in hande, before he had gone vnto the Capitoll vnto the secret aulter of Iupiter, and there continued a while, to deceaue the people. Thus were they thought to be the Offsprings of Goddes of the common souldiours, whom they deceiued with false shows, and to this effect, that the people shoulde flatter and obey them in all thinges. And as *Liberius* did vse to fede Iulius Cæsar with flatterie, saying, that mortall men ought to de-

Minos.

Sertorius.

L. Silla.

Scipio Affric.

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nie nothing vnto those to whome the Gods do graunt all: so did these forenamed Princes hunt for such honor as Cæsar or Alexander had. Mahomet a great Prophet amongst the Iews, and a mightie God amongst ỳ Gentiles, whose lawes vntill this daye the most parte of the worlde obserue, had his beginning as aforesayd, dissembling with the people, that a Dooue that hee taught to come euerie daie vppon his shoulders, to feed on certaine graines of wheate, which hee alwayes vsed beare in his eares was the holye Ghost, and perswaded the people, that his doings and lawes were appointed by the holy Ghost, which daily came to consult and to make orders amongest the people. Wee read in diuers places of the scriptures, that the men of Iuda vsed builde aulters and make Idols vpon euery hie hill, and vnder bowes of trees. The Idolatry of the people of Israell, with the daughters of Moab, vsing their sacrifices, and worshipping theyr Goddes, that GOD the true Messias did loath and abhorre. Such Idolatrye I say grewe amongest the Israelites, that Ieroboam cõmaunded two Golden Calues to be made, and to bee worshipped, saying: Beholde O Israell beholde thy Goddes, which brought thee out of the land of Egipt. These were they ỳ God most esteemed, and they least regarded it: these were his owne people, and yet they sought other Gods, saying vnto Aaron: Make vs Gods to go before vs, Manasses king of Iuda, erected & made vp aulters vnto Baal to goe before him. Holophernes said that there was no god but Nabuchadonosor. Nabuchadonosor commaunded that all people, and nations, should kneele and worshippe the goulden Image. Salomon hauing great wisedome of God, ỳ no prince in Israell had the like, fell in his latter yeeres to Idolatrie, to worshippe the Gods of straunge women. Antiochus commaunded Idols to be worshipped, aultars to be erected, temples to be made, swine to be sacrificed,

Reg. 4.

Reg. 2.

Nabuchadonosor.

Salomon.

Antiochus.

and his owne children to be vncircumcised. Thus was Idolatry mayntained, that Calues, Dragons, Serpentes, Sunne, Moone, al the Starres of heauen were honored and worshipped as Goddes: Insomuche, that when S. Paule went to Athens, and sawe the Cittie so addicted vnto all kinde of Idolatrie, his spirite was troubled therein. Thus they made vnto themselues Goddes most like vnto those that made them. For as they heard not the true God and sauiour of the worlde, perswading them vnto amendment, threatning them of correction: Euen so they? fained Gods hauing eares heard not, hauyng eyes sawe not, hauing hands felt not, hauing nostrels smelled not, for all the worshipping, sacrifices, & kneeling that they did vnto them. O miserable man, to forsake him which is the onely sauiour and redeemer of man, and to worship those Gods which worke the only confusion of man. I doubt least some with ỹ rich glutton make their bellies their gods. I feare least some with Simon make mony their god: naye I doubt moste of all least some make themselues goddes with Lucifer, or w̃ Darius king of Persia, who by a lawe made an edict, that no man might aske anie thing of other Goddes for thirtie dayes, but of kyng Darius. The originall beginning of Idolatry, as learned writers affirme, was that the prince of the world, which is ỹ diuel exercising Art, practising his diuinations, shifting such sundry shewes, powred such errours into mens heartes (for that prodigious actes and miracles, which Diuelles, and men by Diuelles wrought were seene) that men were blinded with the shiftes of Satan, which as Saint Paule said could chaunge him selfe like an aungell of light. So that some by sorrerye some by coniuring, some by this craft, & some by ỹ diuel whiche goeth aboute like a roaring Lion to encrease his kingdome, became Goddes on earth: some agayne for strength, some for building of Cities, some for inuentions

Some honor their bellies as Goddes.

Darius.

uentions of thinges, were had and counted in the number of Gods: as Isis amongest the Egyptians, Gabyrus amongest the Macedonians, Mithra amongst the Persians: Euen so with the Rhodians, and Messagetes was the sunne honoured, amongest the Latines Faunus, with the Romaines Quirinus, with the Babylonians Belus, with the Sabines Sabius, with ye Poyes Vranios, and so Iupiter in Creet, Apollo in Delphos, as is before said. They had certain beasts appointed for the sacrifices, and consecrated vnto them, as an Owle vnto Minerua, a Hart vnto *Diana*, a Sowe vnto Ceres, a Swan vnto Venus, a Cocke vnto Aesculapius, a Bull vnto Neptune, a Goate vnto Faunus, an Asse vnto Priapus, a Hogge vnto Bacchus, a Goose vnto Isis, a Peacocke vnto Iuno, besides this, the Persians offer vnto Phoebus a Horse for a sacrifice, the Carthagians euen vntill the destruction of Carthage, offered a Childe vnto Saturne. The Eagle was appoynted for Iupiter, the Phœnix for the Sunne, the Rauen for Apollo, and the Pie for Mars. A further superstition was amongest the Gentiles, that trees, blockes, & suche dumbe things were likewise consecrated and hallowed vnto they? Goddes: as the Oke vnto *Iupiter*, the Baye vnto Apollo, the Vine vnto *Bacchus*, the Poplar vnto Hercules, the Oliue vnto Pallas, the Pine-tree vnto Cibeles, the Myrtle vnto Venus: and the Cypresse tree vnto Pluto. Thus with beastes, birdes, blocks and stones honoured the Gentiles their Gods. There was almost nothing in all the whole worlde, but it had the name of a God. Amongest the Gentiles, Dogs, Oxen, Calues, Serpentes, Dragons, and such others.

Of

¶ Of the first beginning of shauing, and of the vse thereof, with much making of the hears of the head.



THE Lacedemonians were woont to excell all other nations in letting their heires of their heades and beardes to growe, as an ornament and a comely setting forth of man. Wherefore Licurgus dyd defende the same, saying that as the heyres of the heade were comely and seemelye vnto beawtifull menne: so were they a terrour and a fearefull sight vpon the deformed manne for the enimies to looke vnto. Nicander, therefore beeyng demaunded why the Lacedemonians and the people of Sparta did so esteeme theyr beardes and hearie lockes of haires vpon theyr heades: he sayd, Because it is a moste naturall garment, & most comely vnto man, to haue that which is best in sight, and least in charges. The auntient Greekes, and specially the people of Athens, alsoone as anie was once past foureteene yeeres of age, had a custome and law that they should be brought vnto Delphos, to offer theyr fayre haires, their gay and friseling bushes of their head vnto Apollo, as a sacrifice of their first fruit, and a pawn or pledge of their homage to God Apollo. So much esteemed they theyr haires, that they thought nothing to be so acceptable vnto Apollo, as that whiche was moste grateful vnto thē. The Thracians likewise had such regard vnto their haire of their heades, that they kēmed it, and decked it vpō their forehead, with curling knots vpon long haires, so that their chiefe care & studie was to trimme those which they esteemed most. In India

Sparta.

Athens.

Thracia.

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the subiectes in all thinges obayed theyr Prynce and the lawes, but in shauing their haires, which by no meanes they woulde agree vnto. The Argiues loued so well their haires, that being cõuicted by the *Lacedemonians* at Tiria, they shaued their haires, bewayled & wept their misfortune so much, that they volwed neuer to let their haires growe before they woulde recouer againe Tiria. The Greekes honored their long haires, and so esteemed their beardes, that Homer was wonte to call them *Carecomeontas*, that is to say, fayre haired. It shoulde seeme that the Macedonians made too much of their haires & beardes, for at what time Alexander the great, had gathered all his power and force to take his conquest in hand, being demaunded of his souldiers whether in them any thing were to bee amended, the wise Prince considering the great hurt and inconuenience that shoulde happen chiefly in warres vnto those that were long haired or long bearded: And againe being loth to offend his souldiours, for that he knew well that they much esteemed their beardes, hee smiling merily spake, I see no want in you nor no vntowardnesse: but I wishe your beardes and long haires were at home vntill your returne. They meruayling much at his request, *Parmenio* aunswered and sayde: that the Macedonians wot not what you meane thereby: then Alexander perceyuing that his souldiours were angry for his desire and wishe, sayd, because long haire is daũgerous, and specially amongst the enimies: there is no better holde then by beardes or haires. But it seemed that they had rather to be conquered like men in their beards, then to be cõquerers like boies without beards. As for the Romãnes, haires delighted them so much that there was no shauing seene, no Barbers knowne, vntil Pu. Ticinius brought certaine Barbers out of *Sicilia* vnto Rome. But for the space of foure hundred and foure and fifty yeares, Rome nourished their long

Argini.

The Greekes.

Parmenio.

Plini. Lib. 7. Cap. 59.

haire before, as that which they best delighted in for the time. Affricanus was the first that euer delighted in Barbers, and next vnto him was Augustus Cæsar successor of Iulius Cæsar. Besides these countries and famous kingdoms, diuers others there were that so made of their haires, that to obserue orders, & to auoyde daungers of warres, they did shaue dyuers partes of their heade much against their will: yet for custome sake Maxies people in Aphrica, doe vse to shaue the right side and to let the haires growe vpon the left side. Againe, the people which Strabo called Anases, do shaue their former haires vpon their foreheades, and yet they make much of the hinder part of the heade, where they suffer their haires to growe very longe. The Maceans shaue little haires vppon the crownes of their heades like Priestes sometime, and yet suffer all their haires to hang down in order about their faces. Herodotus in his fourth booke doth name a people which is called Machleis and Abantes, which for that they be warriours and alwaies in the field face to face with their enimies, they shaue their haire before, and suffer it to growe behinde. The Euboians euen so let their haires growe behinde vpon their backes very longe, and yet enforced of necessity to cut it before for feare of the enemies. It seemed that either Barbers were skant, or not knowne in those dayes, or els haires much set by, and esteemed of all men. For Suetonius that writ the lyues of Emperours doth report that the Emperour Caligula, was wont for enuy to those he met, to shaue their haires of behinde, knowing well that nothing might molest them so much, as to haue their haires of: for he was so enuious, that if hee sawe any that had fayre golden haire, hée woulde haue it of streight with his owne hande. Beardes were so set by, and so esteemed were haires in those dayes, that women kinde were so forbidden by the lawe of the twelue tables to shaue any parte of the face

Maxies.

Anases.

Maca.

Euboians.

Caligula.

face, to proone whether haires might growe or no. Occasions were ministred vnto them sayde they by their longe haires, and beardes, to knowe them selues and the state of their body. For an olde man in the citie of Sparta being asked why he ware his beard so longe, he aunswered: that in beholding the graye haires in my beard, I may doe nothinge vnseemely nor vnworthy of such graye haires, for a good man is alwayes prickt with stings to liue vertuously. Demonax was knowen by his beard to bee some graue Philosopher of him that demaunded him what kinde of philosophie he professed, not knowing him otherwise than by his beard. The tyraunt Dionisius to spighte the citizens of Epidaurus toke the golden beard of Æsculapius away out of the temple, to moue them to greater displeasure. At what tyme Aristippus was brought vnto Sinius house the Phrigian, which was so decked with cloth of Arras, & pretious hangings, that the very flowers so gorgiously shined, that hee coulde not finde in the house a place to spitte, without some offence, hee spit in his handenapkin, and threw it into Simus face, who was all bearded, hee being angrie therewith, demaunded the cause why hee so litle esteemed him, for that sayd Aristippus, that I sawe not in all the house so foule a place as that which shoulde haue bene most cleane, meaninge hys beard, and though it was merilye done of Aristippus, yet it was not so merily thought of Simus, which more esteemed his beard, than Aristippus esteemed all his pretious clothes, and golden hanginges. The like did Ieronimus surnamed Rhetus make of his beard, for when I see, sayd hee, my beard, than I know right well that I am a man, and not a woman: and then knowing my selfe to bee a man, I am ashamed to doe any thinge lyke a woman, eyther in woord or deede. Much more might bee here alleaged, for the auctorities of beardes, and for esteeming of long haires, for there is no coun-

Sparta.

Demonax.

Aristippus.

Rhetus.

try be it euer so ciuill, but it is addicted vnto some peculiar qualities, neither is there any man be hee euer so wise, but doth glory in one thing more then in another: as the wise man in his wisedome, the learned man in his knowledge, the ignorannt man in his folly, the proude man in his person, the selfe louer in some place more than in other, either in his face, body, legge, middle, foote: yea, in hande and haire, and specially many do make much account of their beарde, kembing, decking, handling and setting it in order alwayes. But because people are mutable and full of chaunge, and that time altereth all things, wee will no further proceede in this, though men may misliudge of others concerning their long haires and beardes: yet I say iudgement is not safe in this poynt, for it may bee that they preferre the rusty rude countrey Poet Hesiodus, before the warlike and eloquent Homer, as Panis king of Calcides, or as Midas did iudge Pan the Piper before Apollo the god of Musicke. Hard it is to iudge of men, whether the bearded man, or the beardlesse man is to be preferred, the long haire or the short haire to bee esteemed: for vnder straunge habite lurcke hidden qualities, for vnder a ragged cloake (as the Greeke prouerb is) lyeth wisedome as secretly, as vnder a Veluet Gowne.

Panis.

Midas.

¶ Of

Of diuers kindes and ſundry faſhions of buriall amongeſt the Gentiles.



THE auntient Egyptians waying the ſhortnes of mans life, litle eſteeming the time, did prouyde ſuch ſepulchres againſt they died, that they accounted theyr graues an euerlaſting habitatiõ. Wherfore in life time they ſtudied howe to make ſuche gorgious graues as ſhould bee perpetuall monumentes after deathe. Insomuche that three hundred and threeſcore thouſande workemen were twentie yéares in building a huge and a monſtrous worke to burie their bodies, whiche for the bigneſſe therof, was counted one of the ſeuen wonders, named at this daye the Pyramides of Egypt. Plini ſaith that the three Piramides were made in Egypt betwirt the Cittie of Memphis and Delta: and king Ceopes as Herodotus affirmeth, began to make ỳ firſt, and as Diodorus ſaith, his brother Cephus began the ſeconde, and the third, king Mycerinus, as both Herodotus & Diodorus agree. Some ſay that Rhodope a harlot and a ſtrumpette, but beeyng marryed vnto king Pſamneticus and left a widowe, ſhee made as Strabo ſaith the thirde Piramides: but to this effecte they were made as common ſepulchres, to receaue dead menne as gheſtes to dwell alwaies therein, wyth ſuche ceremonies firſt, that beeing deade they fill the ſcull of his head with ſweete odours, and then they rip his body with a ſharp ſtone of Aethiope which the Egyptians haue for the purpoſe, and pourge his bodie and then being ſtopt with fragrant odours and ſweete ſpices, they ſewe vp the body, which beeing done, they

Diodorus Lib. 2.

Pyramides.

Ceopes. Cephus. Micerinus.

The orders of the Aegyptians buriall.

put him in fine Sindon cloth, hauing his likeneſſe made vpon a hollow worke, wherein they put the body, with many other ſuche ceremonies, onely to ſaue the bodye from any putrifaction. For they thinke as the Stoicks do: So long ſay they ſhall the ſoule florish and liue, as ỹ body is vnputrified: for as the bodyes periſh, ſo doth the

Ethiopians. Egyptians beleeue that the ſoules decay. The Aethiopians haue ſuche care of the dead, that beeing dreſſed with all kinde of odours, they put him in ſuch ſumptuous tombes, and gorgeous graues, that the ſepulchres

Scythians. are compaſſed and made ouer with fine glaſſe. The Scithians when their kinges & noble men die, they muſt haue to beare thē company vnto the graue, one of their concubines, one of their chiefe ſeruauntes, and one of their friendes that loued them beſt aliue: they I ſaye muſt accompany and folow them vnto the graue being

Romans: dead. The Romaines had this cuſtome, that if any mā of countenaunce and credite ſhould die, his ſonnes and daughters, his nigh kinſmen and beſt beloued friendes as Cicero doth write of Metellus, ſhould put him in ỹ fire made for that effecte and purpoſe, vnleſſe hee were

Herodianus. Lib. 4. one of the Emperours, whoſe funerall pompe was much more ſumptuous: for then his bodie ſhoulde bee caried by the Senatours vnto the market or common Hall of Rome: Then the ſecond day he ſhoulde bee caried by certaine young noble men vnto Martius field, where a Tabernacle was made muche like a Towre, all of drie Wood, and there after much ſolemnitie and ceremonies done, he that ſucceeded him as an Emperour, ſhould firſt put fire in that worke, and then all men buſie to ſee the body burned: And when they had burned him vnto aſhes, they woulde let an Eagle flee from the top of ſome high Towre, whichas they ſuppoſed ſhould cary his ſoule into heauen. The Aſsirians

Aſsirians. did vſe to annoynt the deade bodies with honye and waxe, and with ſtudie and care to reſerue it from anye

putri-

putrifaction. Such straunge order of burial was in India, that the women of that countrey thought no greater fame nor worthier renowne, then to be burned and buried togither with their husbandes. The Thracians are much to be commended heerein, which at the birth of anie of their friendes children, vsed to weepe and bewaile the miserie and calamitie that man is borne vnto: and at the death of any of their friendes, they reioyce with suche mirthe and gladnesse, that they past these worldly miseries, that at the buriall thereof, euen when the corps doth goe out of the house, they altogither say w̄ one voyce: Fare well friend, goe before, and we follow after. And so the corps goeth before, & all his friendes follow after him with trumpets, musick, and great mirth for ioye that hee is gone out of the vale of miserie. Plato that diuine Greeke and noble Philosopher, made the like lawes in Athens, that when any of the chiefe officers shoulde die, hee appointed that no mourning weedes should be there, but all in white apparell, and that fifteene younge maydes and fifteene young boyes shoulde stande rounde about the corpes in white garmentes, while the Priestes commended hys life vnto the people in an open Oration, then he should be brought very orderly to the graue, all the younge Children singing theyr country Hymnes, & they with ỹ antient men following: and the graue should be couered with faire broad stones, where the name of the dead, with his vertuous commendations and great prayse were set vpon the stone. The like graue the Italians vse at this day, and diuers other countries. And as these & others had the like ceremonyes to the prayse and commendations of the dead: so others little esteemed and regarded suche thinges, in somuche that the Persians were neuer buried vntill Fowles of the ayre and Dogges should eate some parte thereof. The Messagetes thought it most infamous ỹ any of their frends

Indians.

Thracians.

Athenians.

Messagetes.

should die by ſi- eſſe, but if the parentes ware olde, the childzen an -e next kinſmen they had ſhould kill them, and beeing killed to eate them vp, ſuppoſing that they? fleſhe was moze meete foz them to eate, than of

Tiberani. Albans, wozmes oz anye other beaſtes to bee deuoured. The people called Tibareni, thoſe that they loued beſt in youth, thoſe would they hang in age: Euen ſo the Albans certaine inhabitauntes about mount Caucaſus thought it vnlawfull foz any to care foz the deade, but

Nabathæi. ſtraight buried thē as the Nabathæans doe bury they? kinges and rulers in dunghilles. The buriall of the

Parthians. Parthians was nothing elſe but to commend them vnto beaſtes of the fielde, and fowles of the ayze. The

Naſomones. Naſomones when they bury their friendes, they ſette them in the graue ſitting. But of all moſt cruelly deale the Caſpians, and the Hircanians, which kill they? parents, their wiues, they? bzethzen, they? kinſmen, and friends & put them in the hie waye halfe quicke, halfe dead, foz to be deuoured of birds & beaſtes. The faſhion

Caſpians. Hircanians.

Iſſidones. & cuſtome with the Iſſidones, rude people of ſome part of Scithia, as Plini in his fourth booke affirmeth, is to call they? neighbours and friendes togither where the dead ly, and there merrily ſinging & banquetting, they eate the fleſh of the deade, and make the ſkull of the deade a dzinking cuppe, all couered with gold to dzinke

Hiperborei. withall. Againe the people called Hyperborei, thinke no better graue foz their friendes, when they bee olde then to bzing them to ſome hie bank of water oz great rocke, and thence after much feaſting, eating and dzinking, in the middeſt of their mirth, their own friends to thzow them downe into the water headlong. To ſeeke and to ſearche hiſtozies, to many ſuch burials might be founde amongeſt ſuch rude and beaſtly nations. Notwithſtanding in diuers regions ſo eſteemed, that the greateſt infamie, the ſeuereſt puniſhment was foz any offender, was n ot to be buried: this the Athenians

vſed

vsed towarde those that were traytours to theyr countrey. And the Egiptians if any liued a misse, he should be caried dead to the wildernesse to be deuoured of wilde beastes. The Persians likewise brought ỹ bodies of men condemned to be eaten of dogges. The Lybians thought them most worthie of solemne buriall that dyed either in warres or were kyld by wilde beasts. The Macedonians had great care in burning the dead souldiers that died in fielde. Amongst the Gentiles there were certaine dayes appointed for mourning after the death of their friends. Licurgus lawe amongst the Lacedemonians was that they shoulde mourne but eleuen dayes. Numa Pompilius decreed that the children after their parentes death, the wiues, their husbandes, &c. shoulde mourne tenne monethes, though by the Senatours it was enacted at the warres in Canna that the Romanes shoulde mourne but thirtie daies. Amongst the Egyptians they had a custome to mourne after their kings died threescore and twelue dayes, but generally the moste custome was to bewayle the dead nine dayes. In some places mourning was forbidden at their buriall, as at Athens by the lawe of Solon, in Locretia, in Thracia, in Cous, in Libia. and in diuers other places. The diuersitie of mourning was such, that amongst the Grekes they shaued their heades and beardes, and threwe it to the graue with the deade. Amongst the Lacedemonians, when the kinges of Sparta died, certaine horsemen were appoynted to trauayle ouer all the whole kingdome, certifying the death of the king, and the women in euerie citie, did beate their brasen pottes, and make great heauy noyse for the same. The Egyptians do mourne after this sort, they rend their clothes, they shut their temples, they eate no meate, they smeere theyr faces with dirt, and thus abstaining from washing their faces threescore and twelue dayes they lament and bewayle the death of their kinges and friendes. The Car-

chaginians cut their haires of, mangle their faces, beat their breasts. The Macedonians likewise shaue their haires bewayling the death of their friends, as we reade of Archelaus, king of Macedonia, who shaued his hairs at the buriall of his friend Euripides. The Argiues and the Siracusans accompany the dead to ỹ graue, in white clothes be spotted with water and claie. The Matrones of Rome threw of their fine apparell, their ringes and cheines, and did weare black garments at the buriall of their friends: but I burn candle in the day time, to write of such infinit ceremonies that the Gentiles had at their burials. Therefore better to ende with fewe examples, then to weary the reader with to many historyes, for this cause, sith all men know that all people haue their seuerall maners, as well liuing as dying, for continuance of time, and distance of ground alter the same.

¶ Of Spirits and Visions.



Vndrye and many thinges happen by course of nature, which timorous and fearfull men, for want of perfection in their senses, suppose to bee spirites. Some so feble of sight, ỹ they iudge shadowes, beastes, bushes and such like to bee spirites. Some so fearefull of hearing, that they thinke anie sounde, noyse, whistlings and so forth, to bee some bugges or deuils. Hereby first spread so many fables of spirites, of gobblins, of bugges, of hagges, and of so many monstrous visions, that olde women and aged men schooled their families to beleeue such things, who iudged it sufficient

anchor-

authoritie, to alleadge the olde tales tolde by their parents in their aged yeeres. The Gentiles because they were giuen muche vnto idolatry and superstition, did credite vaine and foolishe visions, which oftentimes by suggestion of deuils and by fonde fantasies conceiued, did leade their liues by perswasion of spirites, either in attempting any thing, or in auoyding any thing: for Suetonius doth write, that when Iulius Cæsar staied in a maze at the riuer Rubico in Italy, with waueryng minde, musing what were best, to passe the water or no, there appeared a comely tall man, piping on a Reede, vnto whome the souldiours of Cæsar flocked about to heare him, and specially the trumpetters, of whom hee sodainely snatched one of their trumpettes, and leapt forthwith into the riuer Rubico, and straight sounded out with a lustie blast a larum, wherewith Cæsar was moued and saide, good lucke mates, let vs go where the Goddes do warne vs. It is written in Plutarch, where Brutus was determined to transport his armie out of Asia vnto Europe, being in his tent about midnight, hee sawe a terrible monster standyng fast by him, without anye woordes, wherewith hee beeing sore afraide, ventured boldelye and demaunded of him what hee was, vnto whome hee aunswered and saide: I am thy euill ghost, which at Philippos thou shalt see againe: where when Brutus came, beeing vanquished by Augustus Cæsar, remembring the woordes of his foresceene vision, to auoide the hands of his enemies slue himselfe to verifie the same. The like happened vnto C. Cassius, which by the like sight was enforced to kill himselfe, for hee was warned that the murther of Cæsar shoulde bee reuenged by Augustus his Nephew. Sightes were so seene amongst the Gentiles, and so feared and esteemed, that all the actions of their liues were thereby ordered. Tacitus as Fla. Vapiscus reporteth when it was tolde him that his fathers graue opened of it selfe,

Triton appeared vnto Cæsar.

Plutarch in the life of Brutus.

Brutus slue himselfe.

Cassius slue himselfe.

Tacitus maketh him

and seeing as he thought his mother appearing vnto him as though shee had been aline, knew well that he should shortly after die, & made himselfe ready therunto. There appered vnto one Pertinax as I. Capitolinus reporteth, three dayes before hee was slaine by a thiefe, a certaine shadow in one of his fishpondes, with a naked sworde in hand, threatning to kill him. Neyther may we so litle esteeme the authoritie of graue and learned men in diuers of their assertions concerning sightes and visions, though diuers fables be alledged & auouched for truth, with simple and ignorant men. Wee reade in the sacred scriptures diuers sights seene, diuers visions appearyng and sundrie voyces heard. Wee reade that King Balthasar, being in his princely banquettes, sawe a hande writing vpon the wall ouer against where hee sat at table, what his ende should bee. It is read in the thirde Chapter of the second of the Machabes, that a horse appeared vnto Heliodorus, which was seruaunt vnto Seleucus king of Assyria, as hee was about to destroy the temple at Ierusalem: and vpon the horse seemed to bee a terrible man, which made towardes him to ouercome him, and on eache side of him were two young men of excellent beautie, which with whippes scourged Heliodorus. The like appeared vnto Machabeus, a horsman in shining armoure all of golde, shakyng his speare, to signifie the famous victorie that Machabeus should obtaine. Many such like visions we reade of in scriptures, but let vs returne vnto the Athenians, who thought when Miltiades addressed his people against ỳ Persiãs, hearing terrible noyse, with sight of certaine spirites before the battayle, to haue victorie ouer the Persians, iudging those sightes and visions to be the shadowe of Pan. Like wise the Lacedemonians before they were vanquished in the battell at Leuctris, their armour moued, and made exceedyng great noyse in the Temple of Hector, so that at that time the doores of the Temple

selfe readie to die by the sight of his mother. Pertinax.

Balthasar sawe a hand writing on a wall.

Heliodorus saw a horsman threatning him.

Athenians.

Lacedemonians.

of

of Hercules being fast shut with barres, opened sodainly of their owne accorde: and the armour which hong fastened on the wall, was founde lying vpon the ground. Plini writeth in the warres of the Danes, and Appianus affirmeth in the warres at Rome, what signes and wonders, what miserable cryes of men, clashing of armour, and running of horses were heard, in so much that the same day that Cæsar fought his battaile with Cn. Pompeius, the crie of an armie, the sound of trumpets were heard at Antioch in Syria. But I will omit to speake of such thinges, and take in hand to entreat of spirites, which were both seene and heard of wise and learned men, and of visions supposed of the wisest to be the soules of the deade men: for Plutarch writeth in the life of Theseus, that diuers and sundrie men which were in the battaile of Marathonia against the Medians, affirmed that they sawe the soule of Theseus armed before the host of Greekes, as chiefe generall and Captaine, running and setting on the barbarous Medians, whom the Athenians afterward for that cause onely honoured as a God. It is reported by historiographers that Castor & Pollux haue beene seene often in battailes after their death, riding on white horses, and fighting against their enimies in campe: insomuch that Plutarch testifieth that they were seene of manie in the battaile against Tarquinius. Hector besought Achilles after hee was slaine by him, not to throw his carkasse to be deuoured of dogges, but rather to deliuer his bodie to be buried vnto his olde father Priamus and his mother Hecuba: Euen so King Patroclus appearing in like maner after death vnto Achilles, desired him to bestow vpon his bodie all funeral solemnities. Virgil testifieth how Palinurus & Deiphobus appeared vnto Æneas: the one being his shipman, the other his brother in law. Their wandring ghostes neuer ceased vntill such exequies were done

Theseus appeared after death.

Castor & Pollux appeared after death.

Hector appeared after death.

Patroclus.

Palinurus. Deiphobus.

vnto them as Æneas had promised. It is thought that the Witch Phetonissa of Endor, raised the soule of Samuel at the commandement of King Saul, to foreshew the successe and end of the battaile of the Philistines. It is read in Lucan the Poet, of a Witch named Erictho dwelling in Thessalia, that reuiued and restored to life a souldiour lately dead, at the request of Sextus Pompeius, to know the end of the warres at Pharsalia. One Historie I must repeat, which Plutarch reciteth in the life of Cimon that one Pausanias after he had taken the Citie of Bizance, being in loue with a faire damosell named Cleonices a maide of noble parentage, hee commanded her father, which durst not resist him, to send his daughter vnto him to vse at his pleasure: which when the maide came, hee being fast a sleepe in his bed, the Virgin being shamefast and fearefull, in putting out the candle, comming in the darke towarde Pausanias, stumbled at the stoole, which with the fall, sodenly waked Pausanias from sleepe, thinking some foe or mortall enimie of his to be there, hauing his sworde hard by, slue the Virgine: but she being so slaine, would neuer after suffer Pausanias to take anie quiet rest, but appeared vnto him alwaies, saying: Recompence the iniurie and wrong thou diddest vnto me, by equitie and iustice, following him as hee fled, from place to place, from Bizance vnto Thracia, from Thracia againe vnto Heraclea, from Heraclea vnto Sparta, where he famished for hunger. Matthew in his seuentene Chap. beareth record that Moyses and Elias after they were dead many hundred yeares before Christes incarnation, yet appeared bodily and ghostly on mount Tabor vnto Christ, where they spake and communed with our Lord and Sauior. The soule of Lazarus did not onely appeare as John saith in his eleuent chap. but came againe both bodie and soule in a true token of our sure resurrection. But as the appearing of those sightes

Phetonissa supposed to rayse the soule of Samuel.

Pausanias.

ſightes at Gods appointment were moſt true, ſo it is moſt horrible to giue credite that the ſoules of men after death, doe either by viſions or by bodily apparance ſhew themſelues: but the diuel is well beaten in experience of things, & knoweth beſt how he may deceiue the wiſeſt ſometime, for he is ſubtill & craftie. If the Mariner know when ſtormes and tempeſts ariſe: if the Phiſition iudge by the Urine, the ſtate and daunger of the patient: if the ſkilfull Aſtronomer can manie yeare before exactlie foretell the Eclipſe of the Sunne & Moone: if in fine the practiſed ſouldier knoweth ſtraight where the victorie ſhall happen: no maruel it is that the diuel an olde ſouldier can foreſhew things to come: And make things apparant of nothing. What made Theodoricus to eſpye the terrible & threatning countenance of Symmachus, which he ſlue before in a fiſhes head being brought before him on the table at ſupper, at the which ſight he fel for feare into a grieuous ſickneſſe, & ſo dyed? the diuel. What cauſed one Beſſus of whom Plutarch maketh mention in his booke *de ſera numinis vindicta*, after that he had kild his owne father, and a long while hidden himſelfe as a murtherer, at laſt being by the diuel moued to throwe downe a ſwallowes neaſt with a ſpeare, and killing the young ſwallows, he was of the companie about him miſliked for his cruelneſſe vnto poore birdes, and taunted of his companions for his tyrannie therein: but hee anſwered and excuſed himſelfe, ſaying: why ſhould I not kill thoſe that accuſed me of my fathers death, and cryed out vpon mee a long while that I ſhoulde kill my father? They which were preſent being amazed at his talke, tolde the King thereof, which cauſed him to bee apprehended and examined by that euidence, hee confeſſed the murther. Theſe are the drifts of diuels, the ſhifts of Sathan at all times, and in all countries. Paulina the chaſt wife of Saturnus a Romane, was of ſuch excellent beautie,

Theodoricus was ouercome by a fiſh.

Beſſus was betrayed by Swallowes.

Paulina. Mundus.

of such noble parentage, and of such godlie life, that whē Decius Mundus a young knight of Rome, who being enamoured with her beautie, sought sundrie meanes a long time to none effect (for neither golde nor treasure could allure this sober and chast Paulina to consent to sinne) hee perceyuing how she was bent to temperancie, and to renounce all filtie lust, gaue himselfe willing to dye, in the meane time the diuel practised a feate with Ide, a maide which dwelt in house with Mundus father, to bring this purpose to passe: this maide knowing well the constancie and honest life of Paulina, and how religious she was to serue the goddesse Isis, inuented this fraude: she went and talkt with some of Isis Priestes, opening the whole matter in secret vnto them, promising a great rewarde to faine that their God Anubis had sent for Paulina to lye and to accomplish loue with him: This being done by the elder Priestes, her husband Saturnius was verie ioyfull that the great God Anubis had vouchsafed to send for his wife, she being as glad, boasted and bragged of the same amongst her neighbours: and went to the temple of Isis where likewise Anubis was worshipped being sent by her husband very braue & gorgeous, where the young and lustie knight Mundus by the aduice of the Priestes hid himselfe vntill Paulina came, which embracing her in the darke accompanied with her till he had satisfied lust all the night. Then in the morning the matter being knowne, she rent her heares & clothes, and tolde her husband Saturnius how shee was dealt withall: her husband then declared the whole matter vnto the Emperor Tiberius, who hauing perfit knowledge by diligent examination, did hang the Priests and the mother of the mischiefe Ide, commanded the image of Isis to be sunke in the riuer of Tiber, and banished Mundus out of Rome, so that vnder the colour & pretence of holinesse, diuers Matrones and maides were

de-

deflowred, abused mens wiues & daughters: as Ruffinus testifieth of a certain Priest in Alexandria in Egipt named Tirannus, who vsed such shifts, and practised such feats to haue his desire accomplished, & his lust satisfied, with such women and maidens as he thought good, saying, that the great God Saturne whose Priest hee was, sent for them to come vnto the temple to Saturnus, and there vntill his wickednesse was knowne, hee vsed vnder pretence of the great Saturne which was honoured in that Citie, his filthie lust & horrible life. We reade the like almost of Numa Pompilius, that he bare the people of Rome in hand, that he had familiar company with the Goddesse Aegeria, because hee might purchase the more credit and authority vnto his lawes & orders. These are the workes and shiftes of wicked men, which deceiued alwayes the rude people with vaine religion and superstitious holinesse, which the deuill the father of lyes did bewitch and allure them to beleeue fantasticall visions to be the soules of dead men, the deuilles appearing themselues like men, letting them to vnderstande that they were the soules of suche men as they appeared like vnto: as Romulus the first King and founder of Rome, appeared after his death, walkyng vp and down by Atticus house vnto Iulius Proculus, charging him to erect him vp a Temple in that place where hee walked, saying that hee was now a god, and that his name was Quirinus. Remus likewise king Romulus his brother, appearing vnto Faustulus and to his wife. Laurentia sometime his nource, complayned of his miserable death, desiring them to make labour that the same day wherein hee was slaine, might bee accompted amongst their Holidayes, for that hee was canonized amongst the goddes. We reade in Lucan how that the soules of Silla and Marius, two famous and renowmed Romanes were alwayes walking and appearing vnto men before they were purged by sacrifice: for the deuils

Tyrannus.

Numa Pompilius.

Romulus a God after death.

Cicero lib. 1. de legibus.

Remus canonized a god.

Silla and Marius seene after death.

uils made the people beléeue when the bodies shoulde bée buried with all funerall due therunto belonging, the soules should haue rest to practise superstition amongst them, as you heard a little before. What complaint made Hector & King Patroclus vnto Achilles? What request made Palinurus and Deiphobus vnto Aneas, which Homer and Virgil write of, for the burial of their bodies? Suetonius writing of the liues of Emperours, sheweth how Caligula sometime Emperour in Rome, after he was dead, being halfe burned and buried, for that he wanted due solemnitie of burial, appeared in the Gardens of Rome called Lauriani to the kéepers, troubling and molesting them very much, vntill his sisters caused him to be taken vp, and commanded he should be throughly burned, and solemnely buried. There was in Athens by report an excellent faire house set to sale, for that no man durst dwell within it: for about midnight continually there was heard sound, noyse, clashing of armour, and clattering of chaines, and there appeared an image or shape like an olde man, leane and lothsome to behold, with a long beard, staring haires, and fettered legges. This house hauing a péece of paper vppon the doore, concerning the sale therof, for that no man would venture to dwell in it: Athenodorus a Philosopher returning from Rome, where he abode a long time with the Emperour Augustus Cæsar vnto Athens, and reading the writing vpon the doore, he hired the house, and commaunded his seruant to make his bed in the highest chamber in the house, where he setteth himselfe to mark and behold thinges that would happen: beeing thus in study, first hee heard the sounde and ratling of chaines, and then he sawe an old man becking toward him to follow, the Philosopher went after him with his candle in his hand into an inner court, where the image left him alone and vanished. Athenodorus the next morning caused the rulers of the Citie to dig vp that place, where

Caligula.

they

they founde diuers bones of dead men, these were commaunded by the Philosopher to bee burned solemnely, which being burned, the house afterward was quiet and still without either noise or sight. Thus the deuil soweth the seed of superstition, and maketh oftentimes his aungels to worke miracles. What strange workes did that coniurer Bileam bring to passe by the meanes of deuils: What wonders wrought that wicked Appolonius by the helpe of Satan: What maruels, shewes, and sights did Simon Magus vse by the industry of false spirites: What did not Pharoes sorcerers oftentimes attempt by perswasion of deuils: Marke their ende, and iudge of their life: the one breaking his neck, the other drowned in the red Sea, and so the rest ended their lines miserably. Too many haue béene and I feare are yet, that giue credit vnto such vain illusions and phantasticall sights.

¶ Of dreames and warnings.

Bruſo lib. 6. Cap. 8.



Amongeſt the Gentiles dreames were ſo obſerued, that the vaine ſuperſtitious noting of ỹ ſame, was the whole truſt and hope of their countries, frienᵈes and liues. For when the Kinges of India take their reſt, they are brought to bed with all kinde of melodie and harmonie euerie man kneeling vpon his knees, beſeeching Morpheus the God of ſleepe, to reueale thoſe thinges vnto their King, that ſhoulde bee commodious and profitable vnto the ſubiectes. They thought themſelues well inſtructed when eyther by Oracles they were perſwaded, or elſe by viſions ſuggeſted. King Pirrhus knewe well that his dying daye was at hande, when hee beſieged the Citie of Argos, and ſawe in the market place a braſen Wolfe, and a Bull, which the Argyues for memory of thinges paſt, and auncient monuments had put vp, for hee by an Oracle had to vnderſtande, at what time hee ſhoulde ſee a Bull and a Wolfe fightyng togither, hee ſhoulde then prepare himſelfe to die. Alexander the great, after that the Oracle of Iupiter Ammonius was pronounced that hee ſhoulde be vnconquered, hee doubted not but to ſubdue the whole worlde, and ſo truſting more vnto the Oracle of Iupiter, than hee miſtruſted the mutability of Fortune, toke vpon him the conqueſt of all the world, attempting nothing at al without ſome Oracle or dreame had warned him thereunto. For before the great conquerour Alexander had ſeene Hercules in his ſleep, reaching out of the wall his hand, promiſing him his ayde and helpe in his warres: hee had

Pirrhus. Plutarch. lib. 27

Alexander.

not

not so boldly attempted so hye an enterprise without feare and dread of his enimies. Unto Hannibal after long perturbation of minde, with great industrie and studie how hee might annoy and destroy the Romane Empire, appeared a young man of wonderfull beautie, who warned him that Iupiter sent him as a Captaine before Hannibal into Italie, whereby straight hee was encouraged the rather to take the charge in hande, hoping thereby to enioy triumphant victorie ouer his enimies. Cæsar that mightie Prince and Monarch, and the first Emperour that euer possessed Rome, thought in his sleepe that hee committed fornication with his mother, which when it was opened by Southsayers, that it was the earth that was his mother, and that hee should suppresse all the Princes of the earth vnder him euen as hee thought in his sleepe of his mother, hee was enflamed thereby to rayse warres, and most cruelly allured to murther, either perswading him selfe to bee subiect vnto all men, or else a conquerour ouer all the worlde. After that noble and renowmed Græke Themistocles was exiled from Athens, and banished quite the confines of Græce, hauing done such seruice and honour vnto his countrie, as Plutarch worthilie mentioneth for the subduing of proude Zerxes King of Persia, the great enimie of all Græce, being in great perill and daunger of life in straunge countries, he seemed to see in his sleepe a Dragon creeping vpward from his bellie towardes his face, which assoone as the Dragon touched his face, he was changed as he thought vnto an Eagle, and carried by the Eagle a great waie through the ayre vnto a straunge countrie, where the Eagle gaue him a golden staffe in hand and so left him: wherby straight he was enformed that he was not only deliuered from all daungers, but also should bee sought for of all Græce, to the encrease of his fame, & augmentation of honour. Brutus cleane contrarie after much

Hannibal.

Cæsar.

Themistocles.

Brutus.

good ſucceſſe and proſperous fortune, after hee murthered Cæſar, at length he was in his ſléepe by a viſiõ warned to make himſelfe readie to dye at Philippos, where he was inforced in the warres betwéene Auguſtus Cæſar and him, to kill himſelfe. Thus were they allured and entyſed by ſhifting dreames, to order and rule all their doings. For as the Poet Ennius ſaith: what they ſtudied and pondered in the day time, the ſame dreamed they in the night time. Dreames moued them vnto tyrannie, for L. Silla, the firebrand of Italie his owne countrie, was warned in his ſléepe by *B*ellona the goddeſſe of warres, to murther, kill and deſtroy, all that euer he might finde in his way, giuing him in his hand, fire, in token he ſhoulde burne and ouercome Rome and Italie. Likewiſe Eumenes King of the Lacedemonians, hauing warres with Antipater King of Macedonia, was fully perſwaded by a dreame to obtaine victorie: for he dreamed that two Alexãders were with great hoſts & armies of men readie in fielde to fight, the one hauing the goddeſſe of Minerua as a leader, the other hauing the goddeſſe Ceres as their Captain, which after long conflicts and much murther of both parties, he thought that the ſouldiers of Ceres had the victorie, and that they were crowned with the eares of corne, in the honor of Ceres, which is the goddeſſe of corne: and becauſe the countrie of Lacedemonia was more fertill then Macedonia, the wiſe ſages opened the dreame, & ſaid that Eumenes ſhould haue the victorie ouer Macedonia. Beſides theſe dreames, they had a kind of credit in Fowles of the ayre, in beaſtes of the field, in winde and weather, and in diuers other thinges, where ſoothſaying, oracles and conſultations were had. When Zerxes the great king of Perſia with ſo manie miriades of men had purpoſed and decreed with him ſelfe to deſtroy all Gréece, a Hare a ſtout and a proud beaſt brought forth a Hare, a moſt fearefull and timorous thing,

L. Silla.

Eumenes.

Zerxes.

thing whereby it presaged the flight of Zerxes from Grecce with shame and reproch. And afterwarde purposing againe before he would lay siege vnto Athens to destroy Sparta and all the countrie of Lacedemon, a straunge warning happened vnto this Prince at supper: for his wine before his face, was conuerted vnto blood as it was filled in the Cups, not once, but twise or thrise: whereat he being amazed, consulted with wise men, of whome hee was then admonished to forsake his first entent, and to giue ouer the enterprise which hee tooke in hand against the Grekes. Midas being yet in his cradle, the Antes were seene to carrie graines and victuals to feede him withall: whose parents being desirous to know the effect thereof, were certified by the sothsayers that hee should bee the wealthiest and richest man in all the worlde: hee should bee the most monyed Prince that euer shoulde raigne in India. Plato that noble and diuine Philosopher, while hee was an infant in like sorte in his cradle, the Bees with hony fed his sugred and swéet lippes, signifying the eloquence and learning in time to come of Plato. They were not Bées of mount Himettum, where honye (as writers thinke) was first found: but rather of Helicon, where the Muses and Ladies of learning delighted to dwell. This was that Plato of whome his maister Socrates before he knew him, dreamed off, that hee held fast in his hande a young Swanne, which fledde from him away, and mounted the skyes, whose swéete voice and songes as a wonderfull melodie and harmonie replenished the whole skyes. They thought it a sufficient admonition to see any thing happen betweene birdes or beastes, as a sure and certaine shewe of their own fortune to come. M. Brutus when he was in campe against Cæsar and Antonius, and saw two Eagles fighting together: the one comming from Cæsars tent, the other from his owne: Yee knewe well

Midas.

Plato.

Brutus.

when his Eagle toke flight and was vanquished, that he should lose his victorie. Cicero vnderstood well inough his death to be at hand when the Rauen helde him fast by the hemme of his gowne, and made a noyse and euer pluckt at him, vntill the souldiours of M. Antonius came vnto the verie place, where he at that time was beheaded by Herennius and Popilius. For in the night before Cicero dreamed, being banished from Rome, that hee wandred diuers straunge countries, where Caius Marius a noble Romane as hee thought mette him, demaunding of Cicero why and what was the cause of his sadde countenance, and wherefore hee trauailed such straunge countries: the cause being knowne vnto Marius, hee tooke him fast by the right hande and brought him to the next Officer where hee thought in his sleep he should haue dyed. So that Zerxes by a Hare had warning: King Mydas was by Antes admonished: Plato by Bees: Brutus by an Eagle: Cicero by a Rauen: Themistocles by an Owle, of death. Pericles by the head of a Ramme was fully perswaded & taught by the southsoiers, that he should win the people of Athens from Thucidides, with whome then he was in controuersie. And was not Agamemnon and his brother Menelaus with all the Princes of Græce, certified by the Dragon that climed a tree where he slue a the Sparrow, and eight young ones beside, that they shoulde bee nyne yeares in warres with the Troyans, and that in the tenth they shoulo destroy and quite vanquish Ilion? And was not Iulius Cæsar admonished of his wife Calphurnia by a dreame that if he would goe vnto the Senate that day he should dye? And was not that mightie Monarch Alexander warned by a vision to take more regarde vnto his life then he did, & to take hede of Antipater, who afterward poysoned him? And was not Alcibiades that noble Græke certified by a dreame of his miserable death,

Agamemnon.

Cæsar.

Alexander.

Alcibiades.

how

how hee and his whore Timandra might diuers times see before what after followed if they had had so great a desire in following good things, as they were bent and prone to seeke euill. Such prodigious sightes, suche straunge miracles were seene, that might well allure them to more perfect life. The Sunne, the Mone, the starres, and all the hostes of heauen wrought great miracles to reduce Princes from euill enterprises and to giue warning vnto others to auoyde the tyranny of wicked Princes. For the heauens appeared bloudie at that time whē Philip king of Macedonia, with tiranny inuaded Greece. At what time Augustus Cæsar after his vncle Iulius was murthered, came vnto Rome as the seconde Emperor, there were seene starres wandering about the circle of the Sunne, great lightnings, & strange impressiōs, like men fighting in the skies, yea and birdes fell downe deade in the Citie of Rome, and Liuius writeth that an Oxe spake vnder ỹ plough these wordes vnto the ploughman, that not only corne should want, but also men should perish, and therefore saide the Oxe thou vrgest mee in vaine to trauell, and his horse abstayned from foode. When that wicked tyrant Nero beganne his Empire in Rome, trees, pastures, medowes, and certaine grounde about the Citie (a strange miracle) altered places, and chaunged seates one with an other, the grounde mouing from one place vnto an other: Euen so it happened at the exilement of kyng Dionisius, after much tirannye and bloodshedding when hee was banished from his kingdome, the salt Sea the same day that hee was driuen from Corinth altered his saltnesse vnto swéetenesse. These two tyrauntes Nero and Dionisius, the one comming vnto his Empire what wonders shewed the earth it selfe? The other departing from his kingdome, what miracles shewed the Sea? When Darius besieged the Citie of Babilon, a voice was heard out of the strong wals of Semiramis,

Philip.
Aug. Cæsar.
Plutarch. lib. 38.
Nero.
Dionisius.
Darius.

that Babilon ſhould be conquered at what time a Mule ſhould engender, at the which the ſouldiours of Darius were diſcomfited, vntill Zopyrus Mule accompliſhed the foreſhewed Oracle. Likewiſe when Pompeius was vanquiſhed of Cæſar, a greene bowe greiwe in the temple of victorie vnder the image of Cæſar, and Hiues of Bees darckened the enſigne of Pompeius, foreſhewing hee ſhoulde bee ſubdued at Pharſalia. The Citie of Rome had theſe warnings a little before the firſt ciuill warres, there were ſeene fires ſhining ſodainely about men, Spiders, Mife and Wormes conſumed the golde and ſubſtaunce of their Temples, Rauens deuoured and did eate their young ones, the noyſe and ſounde of trumpettes were heard in the ayre, with ſuch other terrible warninges as might well moue amendement. Againe before the ſeconde warres of Carthage an Oxe ſpake, and ſaide: Rome take heede of thy ſelfe. It is noted likewiſe when Tarquinius the laſt king of ỹ Romanes was driuen away from Rome, and baniſhed the kingdome, that a dogge then ſpake, and a Serpent barked. Too many are of theſe to bee reade if wee reade hiſtories: for ſignes and tokens were ſeene and marked in the heauens, according vnto the natures and doings of Princes, for when Tiberius came vnto the Empire of Rome, there happened ſuch great Earthquakes that twelue famous Cities of Aſia fell proſtrate vnto the grounde, two mountaines moued, ranne, and fought togither in a place by Rome called Mutinenſes field, in the time of L. Martius, and Sextus Iulius Conſulſhip. It is written that in the Citie called Sagunthus before it was conquered by Hannibal, a childe borne, entered againe into his mothers wombe. And in Plini, Clepidus beareth witneſſe, that trees ſpake: and though it ſeeme fabulous vnto diuers, that enuy things by nature ſhoulde ſpeake, yet wee for the tryall of this cleane contrarie to ſette forth the wonderfull workes of GOD,

Tiberius.

Hannibal.

whereby

whereby hée might the more bee magnified by these his creatures: for wée reade in the sacred scriptures, that an Asse spake, whereby the more credite may bée given vnto Plutarch, Plini, and Liui, which mentiõ that dogs, trées, Oxen, Serpentes, and other creatures of God did speake for a wonder and warning as well of things to come, as thinges past. For before the famous Citie of Ierusalem was destroyed by Vespasian the Empe- Vespasianus.
rour, there appeared a starre in maner of a sworde in the skie, there were likewise séene Chariottes running vp and downe the skies, and men in harnesse fighting in the cloudes right ouer the Citie. Diuers wonders by nature wrought, which for the rarenesse thereof are worthy to be noted: as Cæcilius Agrippa, the first day Agrippa.
that hée was borne of his mother, hée went a foote without helpe. Likewise Zoroastres, where all children cry Zoroastres.
at their birth, hée the selfe same daye laught. It was strange that Telephus the sonne of Hercules was nourished of a Harte. Romulus the first King of Rome fostered vp of a Wolfe. Cirus the first King of the Persians brought vp by a Bitch. Alexander and king Priamus of a Beare. Iupiter of a Goate. Midas of Antes. Telephus. Romulus. Cirus. Alexander. Iupiter.
And Plato of Bees, and so diuers other: But certaine more straunge it was that little beastes, yea small créeping wormes shoulde bée able to banquithe and destroy famous Cities and countries, as in Spaine a Citie was vndermined by Coneyes. In Fraunce a Citie destroyed by Frogs. In Thessalia a Citie ouerthrowne of Mouldewarpes. In Affrica a Citie spoyled of Locustes. Gyara an ile of twelue miles conquered of Mise, and Abdera a Citie in Thracia of Mice likewise, and Amyclas of Serpents. Peraduenture these séeme scant credible vnto diuers readers, the learned may reade the same in the eighth Booke of Plini, and twentie and ninth chapter where hée may be satisfied. The workes of nature were so wonderfull in all places, at all times,

that learned writers for memorie of the same, diuers where recite the effect thereof. It is written that Ammonius the Philosopher had an Asse frequenting his schole with Porphirius to heare his lecture. In the Ile called Cous, in the grounde of a certaine tyraunt named Nicippus, a Sheepe brought forth a Lyon in stede of a Lambe. Plini doth witnesse that he sawe in a Citie of Affrica, a man chaunged vnto a woman in the same daye hee was married, whose name was Cosicius, a Citizen of Tisdria. Pontanus and diuers authours affirme that Tiresias the Theban, Ceneus & Iphis were chaunged from men vnto women, from males vnto females by alteration of kinde. Againe, some thinke that as Anaxagoras neuer laught, Zenophantes neuer wept: thinges wonderfull and straunge vnto nature. And as L. Pomponius neuer beleft, so Antonia neuer spit. There was a Poet sometime dwelling in Cous, of such small growing and slender bodie, that leade was put in the sole of his Shoes, lest the winde should beare him from the grounde, and blowe him into the ayre. And as hee by nature was small and light of substance: so by the selfe same nature was founde in a certaine hill of Crete, the bodie of Orion, which was fourtie and fiue cubittes in length. What Albertus Magnus wrote of the wonders and secretes of nature, I will omit: better it is I suppose to bee ignorant in some things, then to be skilful in all things. He saith amongst other thinges, that there was a woman in Germany that had threescore sonnes, fiue euery time at a burthen: and there was another woman named Agrippina, in Colonia, that did neyther eate nor drinke for the space of thirtie dayes. Besides these, there was a man named Philinus, that neuer ate nor dranke all the dayes of his life but milke onely. Cicero saith that all the Iliades of Homer were written & placed within the shell of a Nut. Plini reporteth that there was an

Ammonius.
Nicippus.
Cesicius.
Tiresias.
Ceneus.
Iphis.
Anaxagoras.
Zenophantes.
L. Pomponius.
Antonia.

hearbe

hearbe called Acheminis, if it were cast or throwne amongst the enimies, they straight woulde take their flight thereupon. Mermecides made a Wagon so artificially and so small, that a Flye might couer it with her wing. Strabo did see so well that hee could see the ships that departed from Carthage from a promontory in Sicilia, which was aboue a hundred & thirtie miles. Cornelius Agrippa in his first booke of hidden Philosophie, writeth a historie of one Cippus King in Italie, who being in sleep, dreamed of Bulles fighting al night, and in the morning he had two hornes growing in his head. The learned hold opinion, that imagination and vapours of dreames may alter thinges into some kinde of other substance, as Caieta and Ænulia, two married women, became men, and that Medea by a dreame waxed so hote in loue with Iason: and so imagination by operation of naturall vapours doth effect thinges wonderfully, as some doe by sight assure them selues most certaine, and some by coniectures affirme thinges to be true: but because imagination is a thing that needeth at large to be spoken off, considering how diuersly it worketh in diuers men, I will in another place speake of it. Mermecides.

Of the beginning of Mariages, and the sundrie vse of the same.

AFter that God had made the worlde in full perfection, and so beautifull that the Grækes did call it Cosmos: which is, faire, framing all thinges for the vse of man, aswell the worlde, as also all that moue or grow in the worlde: hee then made a woman which shoulde bee likewise a further solace vnto man. And where he made the worlde, and all liuing creatures beside in seuerall and sundrie proportions, yet hee framed man like him selfe to beholde the heauens, to measure the elements, and to rule the verie Globes, and to the ende hee might multiplie the world, he saide vnto Adam after he blessed all thinges on earth: Goe and multiply. The multiplication and the vse thereof was so diuers, that diuers countries had sundrie orders, as well in single life, as in matrimonie. And as concerning antiquitie of marriage, wee reade in Trogus that noble Historian, that Cecrops the first King of Athens before the time of Deucalion, first framed and appointed matrimonie in Græce: But such were their orders in diuers places, such was their libertie in matrimonie, that the Egyptians, the Indians, and the Thracians might marry as manie as they would, according vnto the abilitie of the man: some tenne, some twelue, some more, some lesse. Againe, amongst the Scithians, the Persians & all Barbarie, their marriages and wiues were common one for another like bruit beastes. The Messagetes had this law, that it was not to be suffered that any of their countrie should marry

Aegyptians.
Indians.
Thracians.

Scithians.
Persians.
Barbarians.
Messagetes

marie but one wife, but it was lawfull for anie man to take another mans wife, and to make an exchaunge, for so were their wiues common vnto all, but married vnto one. In Libia the people called Augylas, and the people called Nasamones, had this order in their matrimonies, that the Bride the first night after she was married, should lye with euerie ghest before she should goe to bed with her own husband. The Arabians law was, that one woman was married vnto all her kinsmen, and at all times lawfull for anie of her kinne to chalenge and claime her as his wife, vsing this pollicie, to leaue a staffe at the chamber doore to giue to vnderstand that one was in bed with her: And when the staffe was not there, then they knew that no bodie was within: insomuch that if any were found of another kinred, it was adulterie, and by law hee should dye. Polidor receiteth a historie for the purpose to be noted, that there was a kinges daughter of great beautie, which had fiftéene tall men vnto her brethren with whome seuerally oftentimes she did accompanie, and being almost wearyed, desirous to take some rest (for she was so faire, and they were so many that allwayes shee had companye) shee vsed this pollicie, to make a staffe much like vnto the chamber staffe, which was as it were a Porter appointed. And vpon a time after that one of her brethren had left her in the chamber, and was gone out, she straight laide the staffe at the doore, thinking thereby somewhat to ease her selfe, and to rest from benery: but one of her brethren came from the market, where hee left the rest of his brethren together, and when hee saw the staffe at the doore, went straight vnto his father, and accused his sister of adulterie, saying that all his brethren were in the market, and that there was a fornicator with his sister: but the matter being knowne, hee was punished of his father for that he slaundered his sister. The like libertie in

Libians.

Arabians.

Medes. matrimonie was sometime amongst the Medes, and
Magi. with the people called Magi, Anthropophagi, & with
Anthropopha. diuers others. Some of Ethiopia, and some of Arabia,
Ethiopians. that married their owne mothers and sisters. Thus
Arabians people diuers where did leade their liues, and doe leade their liues so horribly and filthily, that better it were not to know it, then to know it: but though it be a play and a sport vnto the vngodly and wicked, yet it is a horror and ougly monster vnto the godly & wise. For to know all thinges profiteth the good. Herodot in his fourth booke doth make mention of certain inhabitants
Pœni. called Pœni, approching the confines of Egypt, whose order and law of matrimonie was, that the King of that countrie should haue the first taste of the Bride before her husband: this order was once obserued of the
Scottes. auncient Scottes, that the Lorde of the soile shoulde
Assirians. haue the virginitie of the married woman. The Assy-
Babylonians. rians and Babylonians, did sometime marry those that hyred their bodies vnto all men. The people called Cantabri gaue monie as a dowrie with their wiues vnto other men.
Lidians. The Lidians and the Ciprians, their
Ciprians. daughters might not marrie vntill they had gained by the hire of their bodies as much as shoulde paye their dowrie. In the meane time did they goe from Citie to Citie, from towne to towne, giuing themselues an offer vnto euery man vpon the high way: and when they had gained sufficiently for their dowrie, then might they marrie & not before. And thus were sundrie orders and seueral lawes to maintaine the same. Some againe leading a swinish life without women, as Essenі, which Plini affirmeth that they liue most sober and chaste without women all their life time. And certaine people of Thracia called Crilłæ, which likewise auoided the companie of women.
Rome. The Romanes after Rome was builded fiue hundreth yeares and more, kept matrimonie inuiolated, vntill Spurinus

a noble Roman for ỳ his wyfe was barren had diuorcement in that time that Pomponius and Papirius were Conſulles in Rome, that was the firſt diuorcement in Rome. Moſes perceyuing the Iewes much to bee geuen vnto extreame ſeuerall vices, ſome vnto couetouſneſſe ſome vnto leachery, for the reformation of domeſticall quietneſſe, for that the Iewes were ſo deſirous of other women eyther for beautie or for wealth, their owne they puniſhed and plagued vnto death, they had a diuorcement of Moſes to mitigate the fury and hardnes of their hearts, rather to auoyde the tyranny of the Iewes which they vſed towards their wyues by ſufferaunce then by commaundement. For as the worlde in moſt places was to wicked concerning the libertye of Matrimonie: ſo were they in diuers countries verye ſtraite cõcerning mariages, in ſo much ỳ the Ethnicks obſerued that ſentence of Catullus the Poet, that virginity ought to bee ruled by the parentes, ſith one parte is the fathers, the ſecond is the mothers, and the thirde and laſt is in the childe. The ſolemnity in matrimonie in diuers places imported vnto vs wiſe morals, and did as it were preſage a duetie and an obedyence vnto things, as both Plutarch and Plini write of the Venetians, that when a mariage was ſolemnized in Venice, ỳ Bride after that day bringeth her diſtaffe and her ſpindle, and ſtare ready, as one after that day neuer to bee idle, but occupied alwayes in the affaires of her houſe. The Greekes and the Romans alſo had this cuſtome, they girded ỳ loynes of their daughters alwayes vntill the day of their mariages, and then that night her husbande ſhould looſe the knot, and vnbinde that which of long time the Virgines of Greece kept faſt bounde. Amongſt diuers Countries, where ſundry ſolemnities in matrimonie are vſed, I reade not in any hiſtory ſo ſolemne a ſtate, and ſo worthy ceremonies as wee doe ſee in Englande, which if you marke in all pointes, you

Moſes.

Catullus.

must nedes confesse that outwarde ceremonies doe import a great Maiestie and dignitye of Matrimonye. Againe, they had lawes in diuers places that none should marry without some reuerence shewed vnto their gods before: as the Athenians suffered no mariage without sacrifice first done vnto Diana. In Rome a lawe there was, that she that shoulde bee maried, shoulde sit in the seate of Faunus before shee might see the Bridegrome her husbande. The like was obserued in Boetia and Locresia, that before their youth shoulde marry, they shoulde drinke one vnto another at the alter consecrated vnto Euclia. In Hetruria they vsed to kill a hogge to sacrifice to their gods, and to call vpon Iuno for good succesle to come. In Lusitania the Bride goeth to the Church with a distaffe and a spindle in her hande, and one of her kinsmen going before her with a firebrande of Pine-tree. In Sparta by the lawe of Licurgus, the maydes that should marry, shoulde shaue the haires of their heades, and weare mans apparell: and by the same law they were forbidden to geue any substaunce with their daughters, but that loue and good will should be the whole cause of mariage. Moreouer, they vsed these Ceremonies, to diuide a peece of breade in Macedonia, and in the most part of Greece for the Bride and Bridegrome to eate before they shoulde bee married. The like in Rome in Romulus time was vsed, so that they had water more to their breade then the Grekes had. In Galatia they shoulde drinke first of one Cuppe appointed for that purpose onely, and so forth in diuers countryes they vsed diuers Ceremonies, as in Carmenia no man might mary without he brought the head of some enemie or other to the king, as a proofe of his loue toward his countrie. In Mæotis no mayde might marry without she had subuerted one enimy or other of her countrie: but in some countrie they maried not, as Esseni, people much geuen to abstayne aswell from

Wins

Athens.
Rome.
Boetia.
Locresia.
Lusitania.
Sparta.
Galatia.
Carmenia.
Mæotis.

Wine as from women. Wherefore Socrates being demaunded what was best, to marry or no, aunswered: To marry you shall suffer brawling and chiding, to bee single you shall be solitary and comfortlesse. Therefore Pompeius the great cõming amõg the Massagets, who vsed once a weeke to company their wiues, demaunded the cause thereof, they aunswering sayd: because wee woulde not heare their chidinges in the daie time, nor their complaynates in the night time. But to ende, let euery man haue his owne wife, if he cannot line chaste for better it is to marry than to burne. Socrates. Pompeius.

¶ Of likenesse and similitudes.

ALthough comparisons are odious amongst diuers men, yet for that Plini and Plutarch doe vse them chiefely for necessaries, I shall shewe howe like diuers Princes were one vnto another, not in countenaunce and outwarde proportion onely, but in life and conuersation: Also by comparing the auncient Grecians and the latter Romans one with another (as most certaine the Romans imitated the Grecians in all pointes) wee shall see and perceyue by their actes, doinges, and life, who were most like one vnto an other. And first to begin with Romulus the first king of Rome, how he in all his doings imitated that valiaunt Greeke Theseus, king Ægeus sonne of Athens, that Plutarch in his first booke declareth, that by comparing their liues one with an other, a man may easily iudge how like in state and fortune they lyued: the one hauing occasion to warre Romulus. Theseus.

with the Sabins, the other with the Centaures, the one in augmenting the state of Italy & building of Rome, the other in deliueringe all Græce from tirannye and bondage: of equall trauell both, and of like state: for then Italy was in Romulus time, as Greece was in Theseus dayes. The next was in Rome Numa Pompilius, which for pittie vnto the poore, his loue towarde his Country, his grauity and seueritye in lawe making, his zeale and religion to the seruice of theyr temples: In fine, for all vertuous doings in all respects like vnto *Licurgus* that famous lawe maker amongst the Lacedemonians: the care ỳ these two princes had for their friends and countries, cleane contrarye vnto Theseus & Romulus before mentioned. It is set forth by Plutarch in his fourth booke. Licurgus was not so studious to call the *Lacedemonians* from vice and sin: But Numa was as carefull to instruct the Romans in all goodnesse and vertue: so that Rome bare witnesse of Numa, & Sparta of Licurgus, which for their seuerall and sundrie lawes, their vertuous lines and doinges cõpared by Plutarch, they may well for their contempt and neglecting the honors & dignities due vnto them, and for care they had either of them for their people, bee like one vnto an other: and euen so *Publicola* did not onely imitate Solon in all poyntes, but also translated Solons lawes in Rome, so that one was counted most sage and wise in Græce, the other thought to bee most happie in Rome. So did Numa likewise followe *Licurgus* in all his doings, imitating his lawes and orders in Rome. What comparison is made betweene noble Scipio & Hannibal, the one defending ỳ state of Rome, the other Carthage, and either of them in open warre with the other, that to reade their lyues and fortunes about the affaires of their countries, what is it else but to see two noble Captaynes one like vnto an other in magnanimity and courage: Whose fortune after strõg

Numa.

Licurgus.

Hannibal. Scipio.

and

and stout seruice towardes they⁊ countries was further that they both were banished Rome & Carthage. And as they in life were most like of Plutarch compared, so dyd they embrace they⁊ deaths likewise. Euen so was that stout Greeke Alcibiades, which Thucydides Alcibiades.
moste worthily praiseth, & M. Coriolanus ỹ famous Martius Corolianus.
Romaine compared for the like magnanimitie & state Pericles.
of fortune. Pericles that renowmed Greeke, & Fabius Fabius Maximus.
Maximus the Romaine, whose doinges Rome and Athens long did rule, were likewise noted one to be lyke an other. Plutarch in his booke entituled the liues of Silla.
Emperours, compareth Silla the Romaine vnto *Lysã-* Lysander.
der king of Sparta: compareth Sertorius vnto Eume- Pompeius.
nes, & likewise Pompeius the great, vnto Agesilaus Agesilaus.
king likewise of *Lacedemonia*. If respect be duly had vnto the marshal feats and noble actes of Greekes and Romaines: If they⁊ liues, honours, and dignities bee woted: If on ỹ contrary, mishap, euill fortune, banishment, and such like be considered, wee must thinke and iudge truely of Plutarch in comparing these iolly chãpions and puissant Pr⁊inces as Alexander the great & Alexander.
Iulius Cæsar, Demetrius and Antonius, Nicias and and Cæsar.
Crassus, men in all they⁊ doings in al enterp⁊ises most Nicias and
like one vnto an other. Some fo⁊ wisedome agayn and Crassus.
eloquence compared as Cicero vnto Demosthenes: Demosthenes,
some fo⁊ Iustice and equitie likened one vnto the other and Cicero.
as Cato the Senior, likened vnto Aristides ỹ Athenia: Fo⁊ gentlenes and clemencie was Pelopidas kyng of Sparta cõpared vnto Epaminõdas Pr⁊ince of Thebes: Some againe compared one to another fo⁊ their liberalitie and franke giuing, as that famous and liberall Phocion, was iudged to bee like vnto that free and franke Athenian Cimon: some likened by misfo⁊tune and chaunces, as Dion who gouerned Sicilia a long time in fauour and great honour with Dionisius then king, to Brutus which likewise might cõmãd Cæsar to

doe what he would at Rome, & both at length banished. We reade moreouer that some were so like in countenaunce and face, in proportion of outward shewes, that one could not be known from the other. As Antiochus king of Siria had a seruaunt named Arteon, so lyke of face, of person in all partes, that when king Antiochus died, the Queene Laodices dissembled the matter, hauing the presence of Arteon in steede of her husbande the king, to blinde and deceiue the people, vntill shee of her owne decree had made another king in Siria. Cornelius Scipio, though he was of noble familie, of passing prowesse, of excellent qualities: yet for that hee was in person like deformed Serapion hee was called of the people Scipio Serapion. Pompeius father was so like to his Cooke Menogenis, that for all his honour and dignitie hee was of the vulgar sort named another Menogenis. Cruell Nero caused Sporus for y hee was most like vnto a Sabin mayd that Nero loued, most detestablie to be made like a woman to vse his filthy lust withall. They saye that Ephæstion was so lyke vnto Alexander the great in proportion of person, that Sisigambis king Darius his mother, who well knew Alexander as well for the long wars that was betweene her sonne Darius and him, as also beeing in one house with Alexander as a captiue, hauing continuall sight and talke with him: yet was shee deceaued oftentimes to know Alexander from Ephæstion, for that she kneeled vnto Ephæstion in steed of Alexãder diuers times to speake with Alexander. As for Pompeius the great one Vibius a man of base birth, and slender progeny, was so like vnto that noble Pompeius, that when hee came at any time where Pompeius was not, hee was honoured and saluted of euery man as Pompeius by name, and supposed of all men to bee euen Pompeius: and he so muche esteemed him, that hee aduaunced hym vnto honour and dignitie, that euery where all menne

Antiochus.
Arteon.
Ephæstion.
Alexander.
Pompeius.
Vibius.

called

called Pompeius oftentimes by the name of Vibius, and Vibius by the name of Pompeius: so lyke were these two one vnto ỹ other, as euẽ Plancus the Orator was like vnto Rubrius the stage player, who in lyke case might not be knowne the one from the other, vnlesse they apparell would bewray them. So like were these two, that Plancus was called Rubrius, and Rubrius called Plancus as is before mentioned of Pompeius and Vibius. So Mirmillo was like vnto Cassius Seuerus, Messala like vnto Menogenes, that as before it is spoken of Antiochus, Alexander, and Pompeius and their companions: so likewise of these the like may be spoken. Some are likened againe for their huge quãtitie and large proportion of body, exceeding the common measure of men, as Orestes & Achilles are likened one vnto another for their length. Some for they monstrous shape likened one vnto another, as Gabbara & Titormus two huge Giauntes: Piragmon & Poliphemus two monstrous Ciclops. Some for the qualities of ỹ body are likened one vnto another, as Ladas, whiche was so swift ỹ he would ronne vppon the softe dust without any shew or sight of his steps, he was cõpared vnto Polinnestor, which bæing a shepheard, dyd ouerrunne and take a Hare, and for that cause was hee brought by hys maister vnto the games of Olimpia, the fourtie and first Olimpiad, where hee wonne the victorie of running. Phlippides was so swift on foote, that he ranne in two dayes from Athens vnto Sparta, and therefore compared vnto Philonides which ranne in one daye a thousande and two hundred furlonges. Some againe for strength, as that strong Romaine Cicinius was likened vnto M. Sergius for the strength of body. Some againe for memorye, as Cineas kyng Pirrhus orator was I say cõpared vnto Metrodorus the Philosopher. To write of these and to compare the stoutnes & the qualities of princes persons, I might bee

Plancus and Rubrius.

Mirmillo and Crassus.

Messala and Menogenes.

Titormus.

Ladas.

Cicinius.

Cineas.

long therein occupied, with small pleasure and delectation vnto the reader: and therefore I thinke it better to obserue measure in thinges, then with prolixitie of writing or tedious examples to molest the reader: for

Augustus. when it was tolde Cæsar Augustus, that there was a young man of Sicilia that was verie like vnto the emperour in countenaunce and person, hee commaunded the young man to be brought before him, where when hee came, the Emperour demaunded merily whether his mother had euer bene at Rome, the young manne aunswered and sayd: My mother was neuer at Rome, but my father was oftentimes at Rome: and so the Emperour was cut of with the like equiuocation vnto him, as vnto the yong man he meant, giuing to vnderstand that the young mans father might bee as bolde with the Emperours mother, as he thought he shoulde be with the young mans mother.

Of Musicke and mirth.

GReat controuersie there is for the antiquitie of Musicke, some doe attribute it vnto Orpheus, as the Thracians, which w Horace affirm that the Musicke of Orpheus coulde moue stones, rockes, and trees: some vnto Amphion as the Thebans doe, whiche honour Amphion for the first musition, for that with the harpe hee caused stones and trees to followe him, wherewith hee builded the Towne of Thebes: some vnto Dionisius, as the Greekes whiche saye that he first inuented harmonie. Solinus affirmeth that Musicke was first founde in Creete. Polibius

Orpheus.

Amphion.

Dionisius.

bius saith that Musick was found first in Arcadia: Diodorus thinketh that Apollo found first harmony: Iosephus iudgeth that Tubal amongest the Hebrues was the first finder of Musicke: and thus auncient writers diuerslye do vary herein. But sith Musick is but a sounde within number and measure, as Cicero saith, & by diuers meanes founde of men, so hath it from time to time augmented by man. For first when Mercury the sonne of Maia had founde after that the flood Nilus had watered all Egypt, amongest diuers other dyed creatures, a sea Snayle, the fleshe being withered, & yet the synewes still remaynyng, striking the same it made a sounde: Thus did Mercury make first a Harpe with seuen strings to cocquat the number of Atlantides, and then he added two more and made them nine, iust with the number of the Muses. Thus was the first Harpe made by Apollo, though some say it was made by Orpheus, some by Amphion, some by Linus: yet it is most like that Apollo made it. For in Delphos, the picture or simulacre of Apollo is there set vp, hauing in his right hande a bowe, & in his left hand the three Graces, and either of them hauing in their handes seuerall kinde of instrumentes, the first a Harpe, the seconde a Pype, the thirde a Flute. In the chap. of the inuention of things you shall at large finde more concerning Musicke. But now to declare the harmonie of Musicke, the mirth and melodie that proceedeth from Musicke, the loue and affection that auncient Princes and graue wise men bare vnto Musicke: Themistocles though hee was wise and discrete in other thinges, yet for that as Cicero sayth in his first booke of Tusculan, hee refused to heare one plaie vpon the Harpe in a banquet where he was, he then of the wisest men in Athens, was thought and iudged to bee of lesse learning than they supposed him to bee: For the Grekes iudged none to be learned, vnlesse he were seene in musick: So-

Apollo.

Tubal.

Linus.

Themistocles.

Socrates. crates the father of all philosophie, & maister of all Philosophers, being by ý oracle of Apollo named & iudged the wisest man in all the worlde, became in his latter yeares being an old man, to bee taught to play vpon the Harpe, and often founde amongest litle Children: who

Aelianus. 12. being taunted of Alcibiades for that he found him playing with a litle infant called *Lamproces* aunswered: it is good being to be in good company. Euen so that wise and discrete prince Agesilaus king sometime of ý *Lacedemonians*, spying one of his men to laugh at him for ý he rode vpon a long rede with one of his children, sayd: holde thy peace and laugh not, and when so euer thou wilt bee a father, thou must doe as a father. We

Agesilaus.

Architas. reade the like of noble Architas the Tarentine, which when hee was married, hauing a great number of seruauntes in his house, hee would play with their children, and delighted much in the company of young infantes. Certainely either of these three last mentioned Socrates, Agesilaus, or Architas, were in those daies most renowmed for their wisedome and knowledge, and yet refused they not the company of young infants.

Hercules That mighty and strong Hercules, though hee was the sonne of Iupiter, and counted in all the worlde most famous, rather a God taken, than a man, as Euripides doth testifie, would bee often founde amongst children & young innocent infantes playing, saying this sentence with a childe in his hand: I play with Children which for the chaunge thereof is so gratefull vnto mee, as though I were in ý games of Olimpia. The selfe same famous Hercules went to schoole vnto *Liuius* to learn to play vpon the Harpe to solace him in his sadnes, and to make him mery when he was compelled to mourne. In the middest of his triumph went that great conquerer Alexander likewise to learne musicke. That diuine and godly Prophet Dauid played vpon his Harpe and serued his God with mery songes and godly Ballades.

lades. It is written that in the mariage of king Cadmus the son of Agenor which builded Thebes in Boetia, the Muses played on instrumentes. In Greece musicke was so esteemed, that their sages and wise Philosophers addicted themselues wholly to musicke. The Arcadians, the Lacedemonians, and the Thracians, though they were people much giuen to warres, seuere in dealing, hardy in all trauailes, and in learning most rude: yet woulde they acquaint them selues with musicke vntill they were thirty yeares olde. The people of Creete brought vp their youth in all kinde of melody and harmony. The most part of the world did learne musick saue in Egypt, wher, as Diodorus in his second booke affirmeth, musick was forbidden, least the tender and soft mindes of their youth shoulde bee inclined to too much pleasure. And though some contemne musicke with Diogenes, and say that it were more profitable to mende maners than to learne musicke: And some with Alcibiades taunt musicke, who was wont to say that the Thebanes were meete men to learne musicke, for that they could not speake, but that the Athenians should hate such wāton tunes, for that they spoke without instrument: Like wise king Pirrhus being demaūded which was the best musition, Python or Charisius, he despising them and their musicke, preferred a great warrior according to his owne minde named Polysperches: Though these I say with diuers others despised musicke sometime, yet wee reade againe as wise as they, as stout as they vsed much musick, as Achilles, Alexander ye great, Nero, Silla, M. Cato, Socrates, Cimon. To many might I repeate that were as wise as they were merie, as learned Iopas, whose songes in Virgill are expressed: as Salii, whose pleasaunt pamphlets Rome a long while embraced, and much esteemed. For as musicke is doleful, pleasaunt, full of harmony and melody: so is musick terrible and fearefull,

full of life and courage. For we reade in the olde age while yet the worlde was raw, that Alyates king of Lidia in his warres against the Milesios, hadde Musitions for his Trumpetters, Pipers, and Fidlers, as Herodotus in his first booke affirmeth, to moue ỳ people with musicke vnto warres. The people of Créte as Gellius writeth, had Gitternes and Cithrones playing before them, as they went vnto the fielde to fight. The Parthians vsed as Plutarchus in ỳ life of Crassus reporteth, the ringing of bells at their going vnto field. The Ethiopians vsed songs of diuers tunes, and daunsing before they went to warres. The Syrians before they mette their enemies, would sing Balades to honour the Lame, with all kind of daunsing to solace themselues. The Cimbrians did make melodye with drye skinnes, beating the skinnes with stickes at the dryue entraunce vnto the enemies. Cyrus the great king did with his souldiers sing vnto Castor and Pollux, before he tooke his voyage to the enemies. The Athenians would sing Hymnes vnto Iupiter before they would goe to the fielde. The first noyse and sounde that the Lacedemonians had, as Thucidides saith, in steede of trúpettes were Flutes, vntil by an oracle they were warned of *Apollo* that if they thought to haue victory ouer Messena, they should appoint a man of Athens for their Captaine: the Athenians being right glad of the oracle, for that ỳ Lacedemonians & Athenians were alwaies enemies one vnto another, they sent vnto *Athens* for a Captaine, where they appointed vnto them a lame and a deformed man named Dircæus, in a reproche & mock of the *Lacedemonians*. This Dircæus being appointed & made Captaine ouer all the people of Sparta, hée first them inuented the trumpe, and taught all the *Lacedemonians* to sounde the trumpe, which was such a terror vnto the enemies the people of Messæna, that at the first sounde of the Trumpets they fledde, and so the

Lidians.

Creete.

Parthians.

Cimbrians.

Dircæus.

Sparta.

Iust. Lib. 4.

Lacedemonians got the victorie. Thus was the ancient musicke in the beginning so necessaris, ỳ euery countrey endeuoured to haue skill in musicke: then Mars claimed musicke in the fielde, nowe Venus occupieth musicke in Chambers. That kinde of gentle and softe musicke the Egyptians forbad the youth to bee taught therein, lest frommen they woulde become againe women. But shall we ioyne the olde auntient games, the mirthe, the solace and the playes that they vsed in those dayes, togither with their musicke, to proue the agilitie of that time, and the actiuities of that age to be much esteemed amongest the Greekes and Gentiles? The Greekes at sometime had foure great games appointed: the first in mount Olimpia in Arcadia, harde by the Cittie Pisa, which Hercules inuented first to honour Iupiter. This was so famous amongest ỳ greeks that euen as the Romaines vsed to accompt the time by their Consuls, so did the Greekes vse to number by the games of Olimpia, which was appointed euerie fift yeare: Vnto this game came all the youth of the world both on horsebacke and on foote to doe maistcries, the reward was appointed for the victors a garland made of Olyue leaues, for they came not there for money, but for mirth and exercise, insomuche that when Tigranes King Arrabanus sonne hard of the fame thereof, and of the Garlandes of Olyue, hee said: Well worthy were the Greekes to be spoken of, that so little esteemed money, that Olyue was preferred for the chiefe reward in Olimpia. This same mooued first King Zerxes to warre against the Greekes to his losse and decay. The seconde games were called Pithii, and inuented of Apollo in memorie that he killed the great Serpent Python, which was of Iuno sent to kill Latona, Apollo his mother. Here was appointed for the victors eyther a foote or horsebacke, a Garland made of Olyue leaues. Here likewise all the youth of Greece exercised

Olimpia.

Pithii.

feates, practised policies, vsed maisteries, and prooued themselues in anie thing that they felt them apt to dos as in running, leaping, wrastling, riding, swimming or such like as then were vsed. The third was called Isthmia, inuented of Theseus in the honour of Neptune. In this play was appointed for ỳ victors, certain garlands made of Pine leaues hauing ỳ name of Isthmos a place in Achaia where Neptune is worshipped, where the Temple of Neptune is compassed. The fourth name is called Nemea, which ỳ Argiues make in memory of Hercules, for ỳ hee killed a great fearce Lion in the woods of Nemea, according vnto the name of the play. Here do likewise the Argiues come to exercise youth, & practise feates as the rest doe. These foure playes were long in Greece obserued, as causes and occasions for men to come togither, to shew feates and to trye qualities. The first in Olimpus for Iupiter, the second in Delos for Apollo, the third in Isthmos, a place in Achaia for Neptune, the fourth amongst the Argiues to Hercules. In the first play the Garland of victorie was of Oliue, in the second play the Garlande of victory was of Oke, in the thirde play they had their Garlandes of Pine, in the fourth play of Poplar, and thus then they triumphed in their mirth, they bragged of their victories, they glorved in their garlands, while yet Lawrel as Ouid said was not knowne. Besides the foure famous playes, there were diuers others, as Pirrhus playe whiche hee inuented in Creete, for the souldiours to exercise themselues in armes, wherein hee taught diuers gestures and sundrie shiftes in mouinges, whence first proceeded much the vse of warres: this was a kinde of dauncing in armes, as Dionisius Hali in his seuenth booke saith, whiche was of the people called Curetes, maintained in the memorie of Pirrhus. Licaon likewise inuented other kinde of playes, where naked men contrary vnto Pirrhus games dyd

Isthmia.

Nemæa.

Pirrhus.

Plini. lib. 7.

Licaon.

vse

vse feates. Diuers others were had in great estimation in Greece, made and inuented by seuerall men, but the first inuentour of myrth was as Diodorus saith, Mercurius, which onely was inuented to recreate the people, and to practise agilitie and feates of bodies. Others there were of lesse name, but of as great mirthe, as diuers kindes of playing at the Ball, whiche is an auncient game, as it seemeth in Virgil, as it was much vsed sometime amongest the Troyans, for when Aeneas incontinent after the destruction of the Citie of Troye came vnto Italie, where hee first taught skipping and frisking at the Ball, before hee married *Lauinia* King *Latinus* daughter, the youth of Troye had playing at ỹ Ball for their chiefe mirth and recreation: and at thys day it is much vsed in diuers countries. Again, for further recreation, they vsed sundry kindes of dice playes. Herodotus doth witnesse that the old and antient *Lidians* did first finde out the Dice and Ball, though Plini doth reporte that one named Pythus first found the playe at the Ball: but for the certaintie thereof, sith so manie kinde of Balles be, and the playing likewise so variable, both Plini and Herodotus may well agree: for the people of *Lydia* at a certaine time being oppressed wᵭ great dearth, and so plagued with hunger, they inuented then diuers kinds of diceplay, as Herodotus saide, to passe the time in playing, & to forget hunger, for they fedde one day, and they came togither the second daye to playe: thus eating a little one day to satisfie nature, they played the second day to auoyd hunger. The Lidians inuented Diceplaye.

Againe, there was amongest the auntient Greekes a play much like vnto our chesse play, which one Zerxes a wise mã first inuented, to warn a tyrannous prince, whiche he then serued, to auoyd his tyrannie, and to let him vnderstande by his play, ỹ a Prince out to watche and to vse his subiectes as his force and strength, euen as the playe is in mouing the Pawnes, the Knights, Zerxes game.

the Bishops for the defence and bulwarkes of the king, that as the player, I meane Zerxes did shewe his maister the king the effect of the play, howe the king was preserued by playing wisely of the men least they bee lost, so the tirant himselfe vnderstoode by the playe of Zerxes, howe daungerous ỹ Princes state is ỹ vseth not well his subiectes. that will not discreetely see & watch for theyr commodities, whiche is the Princes safetie. Another playe was vsed then in Greece, either vppon the Dice, or else closely in hand, called euen and odde. This playe came from Greece vnto Rome, in the time of Augustus Cæsar the seconde Emperoure of Rome, as Suetonius doth write in the life of Augustus, where the Emperor Augustus wrote a letter vnto his daughter in Rome, after this sorte: Daughter I send thee two hundred & fiftie pence, whiche I giue amongest thy ghests to playe after supper the greek play called euen & not euen, whether they will at Dice or close in hand. Lottes likewise were muche vsed for recreation and mirth, with diuers other sundrye games and playes to recreate the mind of man, which both the Greekes and Gentiles did practise then, as well to trie their wittes, as also to vse pastime and myrth to draw company together to be merrie. I leaue the Greekes a while, and will something speake of the Romaine pastimes and sportes, which in nothing were inferiour to the Greekes, but rather excelled Greece & al ỹ worlde in all qualities. And least I should seeme tedious, I wil speake of no more but of foure principall games, correspondent vnto the Greekes, and coequall vnto theyr number. The first called *Lupercalia* brought out of *Arcadia* by Euander, & sacrificed vnto Pan vpō mount Palentine. And as *Siluanus* doth write, the sacrifices were made in the Moneth of Februarye after this sort, by Euander the first inuentor thereof. The youngmen of Rome shoulde gather togither, euery one bearing in

Lupercalia.

his

his hande a scurge or a whip made of Goates skinnes, running one vnto another, and hee that was most swift of foote escaped stripes: for euery one should runne vnto another in order, euery one his length before the other: and thus they made them swifter in running by reason of the stripes, for hee that was ouertaken by the way, was sure to spede: Euery man ranne naked, to this ende, that they might vse to be swift. The women likewise thinking thereby to become more fruitefull and fertill, offered them selues willingly to receaue stripes. These scurges and whippes that they had in their hande, made such ratling noyse by reason they were made of drie skinnes, that it made him that ran before to straine him selfe, hearing the noyse, and fearing the stripes. The second game that the Romanes vsed, was called Circenses, as some say it sprong vp first amongst the Romanes them selues, a place appointed by Rome, enuironed about with huge & strong walles: Circenses.
Here all kindes of pastime and sportes were vsed, running with Horses, and fighting on Horsebacke in the one ende, in the middest the champions were placed in armes a foote to fight, in the other ende wrastlers, leapers, runners and such like games were appointed: so that the place was framed accordingly long and large, that they might haue rome enough in both endes, and in the middest. This was the chiefe and the auncientest play amongst the Romanes sauing Saturnalia: this sport did Ianus which then did raign, together with Saturnus as Macrobius saith, inuent and frame in memory and monumentes of Saturnus his fellowe. This play was celebrated in the moneth of December with such mirth, pleasure and pastime, that it far surmounted all other. In this moneth of December euery man saluted his friende with rewardes, tokens, presentes, or with anye treasure that they had to pleasure one another. And because all things were common in Saturnus Saturnalia.

turnus time, which was called the golden world, there was such mirth vsed as would make some men of this time ielous to see it. I believe none of this age woulde bee content to see his seruaunt in bedde with his wyfe, which in Saturnus time was tollerable. Some say this play sprong first among the Pelagians, some agayne affirme that it began amongst the Athenians, but how and where it began first in other countries it is no matter, but in Rome it was first framed and inuented by Ianus. The fourth play amongst the Romans was then called Gladiatoria, where the youth of Rome came to learne howe to behaue them selues among the enemies: In this play shoulde they fight one with another at the long Speare, the long Sworde, the Staffe, and such as then they vsed in fight for to embolden them selues: in that play being naked and without armes, they came to fight against their armed enemies. Thus by this play were the Romans taught boldly to fight with their enemies, and hardned at home, litle to esteeme woundes and strokes abrode. Thus games and playes were chiefly esteemed of the Romans, who, as Cicero in his office affirmeth, had diuers others in Martius field hard by Rome, to exercize the youngmen to practize feates, to become ready and prompt in marshall affayres, which they onely most esteemed.

Gladiatoria.

¶ A comparison betweene the loue of men, and beastes.

IF men bée dyuers in affection one towardes another, as wee daily sée and trie by experience: how much ought the sielv and simple beast which wanteth vse of speach to be commended, that so careth and prouideth for him and his. And though as Cicero saith, it bee common vnto all liuing creatures to multiply, and to be careful ouer those that nature procreated, and to differ in no parte from a beast therein: yet by reason, we are to excell all kinde of beastes, séeing all things are in subiection vnto man, aswell the heauens aboue, & all ỹ shineth therein, as earth beneath and all that liue thereon. And here I maruaile much though the secret working of Nature, in fearce and raging beastes bee tollerable, yet in a reasonable man, whom sayth the Philosopher, Nature onely moueth vnto the best, such enimity, variaunce, and discorde shoulde procéede. It is thought that the Eagle and the Swanne be not friendes, the Dolphin and the Whale cannot agrée, the Wolfe and the Fore at variaunce: so of the Dogge and Cat, of the Crowe and the kite may be spoken, but it is well knowne that man is most odious vnto man, and though it bee spoken *Homo homini Deus*, yet is it proued *Homo homini Dæmon*. If Nature made the mighty Lyon, the most valiaunt beaste in the world, to feare the litle crowing Cocke: If Nature doe cause the huge and monstrous Elephant, to tremble at the sight of a sielie simple Shéepe: And if Nature moone the Panther, a strong

The Lyon feareth the Cocke.

and a ſtraunge beaſte, to quake at the preſence of a Hinde: If nature worke ſo ſubtily, that the ſtrongeſt, mightieſt, and valianteſt beaſt, ſhould feare the moſt innocent & moſt ſimple beaſt: how much more might reaſon rule in vs to feare our God and his mighty workes, which we altogether contemn either forgetting his glory, or deſpiſing his power? Though in beaſts the heauens haue dominion: yet ſayd Dauid, man by reaſon and feare of God ruleth the heauens. But I will omit to ſpeake further of that, and will returne to that which I meane a litle to diſcuſſe. I will not ſpeake of the loue and affection of men in generall, but of the loue mutual betwixt man and wyfe, betwixt brother and brother. And as it is a vertue not to be forgotten, ſo is it a vertue moſt rare to finde: for euery thing in his owne kinde is moſt to bee accepted. And firſt to entreate of the exceeding loue, of the wonderful affection that men bare towarde their wiues: We reade of that noble Roman Anthonius Pius, who loued ſo well his wyfe Fauſtine, that when ſhe died, he cauſed her picture to be made, and to bee ſet vp before his face in his bed chamber, to eaſe ſome part of his griefe with the ſight thereof. M. Plancius ſayling with his wyfe vnto Aſia, with threeſcore Nauies, came very gorgeouſly vnto the Citie of Tarentum, where in the middeſt of his pompe and great glory, for that his wyfe Oreſtella by ſickenes died, hee ſlue him ſelfe with a dagger, ſaying: Two bodyes ſhall poſſeſſe one graue. The like wee reade of two young men in Plutarch, the one named Æmilius, the other Cianippus, which for meere affection and paſſing loue towardes their wiues, after long tormentes, panges and paynes conceyued by inwarde griefes, that their wyues were dead, to ſolace their ſadneſſe and to ende their wofull hap, offered their pined bodyes a ſacrifice vnto death, for a pledge of their true and faithfull loue. What meanes doth loue ſeeke to ſaue it ſelfe, to

Anthonius Pius.

Marcus Plancius.

Cyanippus. Aemilius.

anoyde

auoyde griefe and lasting paine, and to be acquaynted with ease and pleasure, to embrace death? Howe ruefully the Greeke Poet Antimachus bewayled the deathe of his wife Lisidides, in such mourning verses & wofull plaintes, that whosoeuer reade them, hee would be as readie to weepe in reading the dolefull Epitaph of *Lisidides*, as was Antimachus her husband sorrowful of her death. Pericles was so louing vnto his wife, beyng a noble capitaine of Athens, and so chaste, that when Sophocles spied a maruellous beautifull young man, saying: behold a passing fayre young man: Pericles answered and saide: Not onely the heart and the handes of a Magistrate must bee chaste, but also his eies must refuse the sight of any but his wife. It is read that Pericles being at Athens, hee was found kissing and making much of his wife, and being from Athens he was found more sad to depart from his wife, then vnwilling to die for his countrie. Orpheus loued so well his wife Euridices, that as the Poettes faine hee feared not the power of king *Pluto* to redeeme his wife, with hazard and daunger of his owne bodie. Innumerable are they that deserue the like fame, so that these fewe may bee a sufficient proofe of others. And now a fewe examples to prooue the like good will and loue from the wyues shewed toward their husbandes, as hitherto you heard the great loue of husbandes toward their wiues. Alcestes a noble Queene of Thessalie, at what tyme King Admetus her husband should die, hauing by an oracle giuen an aunswere, that if anie woulde die for the King he should liue: which when all refused, his wyse Queene Alcestes offered her selfe to die to saue her husbandes life. Iulia the wife of Pompeius the great, and onely daughter to that famous and renowmed Iulius Cæsar Emperour of Rome, she was no lesse obedient vnto herfather Cæsar, thē she was louing vnto her husband Pompeius, who though they both were enimies

Antimachus.

Orpheus.

Alcestes.

Iulia.

one vnto an other, yet shee shewed her selfe a louyng daughter vnto her father, and a true wife vnto her husband: and so true that when shee sawe hir owne Pompeius comming blouddy from the field, as his apparell made a shewe a great way of, shee supposing ý her husband was slain, being great w̄ childe, trauailed straight and died before Pompeius had yet come in. The loue of Artimesia Queene of Caria towarde her husbande king Mausolus, is as well declared by the sumptuous Tombe and gorgeous glistering graue which she made for him when he dyed, compted for the excellencie therof one of the seuen woonders, as also truely verified by ceremonies at his deathe, in making the skull of hys head her drinking cuppe, in drinking all the ashes of his body as suger vnto her wine, and in eating of hys heart vnto her body, saying: though bodies be departed yet our heartes shall neuer be a sunder. That noble Greeke *Laodamia* loued her husband so well, that whē she heard that her husband Protheſilaus was slayne by Hector at the siege of Troye, shee desired onely of God that she might see his shadowe or likenesse once before she died: which when shee sawe embrasing the likenes of Protheſilaus husband, as she thought in her armes, she then presently dyed. We read that Queene Ipsicratea loued her husband king Mythridates so entirely, that she shaued all the haires of her head, and ware mannes apparell, and followed him like a Lackye, for that he shoulde not know her to be his wife: she had rather goe vnto the warres with her husbande like a lackie, than tarie from her husband in Pontus like a Queene. Paulina when she heard that her husband Seneca was put to death by that cruel Emperour and Tyraunt Nero, whom Seneca sometime taught in his youth Philosophie, but was at the length requited with deathe: when I saye Paulina heard thereof, shee enquired what kinde of deathe her husbande suffered, whiche beeyng

Artimesia.

Laodamia.

Ipsicratea.

Paulina.

knowen

knowne, she ministred the like plaster vnto her selfe, as was appointed for Seneca her husband. Likewise that noble Portia, daughter vnto Cato, and wife vnto Brutus, hearing that her husband was slaine at Philippos, for that she might not speede of a knife, shee choked her selfe with coales. The like historie is read of Triata, which when she knew by letters that her husbande Vitellius was enuironed of his enimies and no waye able to escape, hys wife rushed into the Campe and preast neere her husband readie to dye or to liue in field with him. What can bee so hard to take in hande, but loue will hazard it? what can bee so perillous, but loue will venture it? neither water can stay it, nor fire stop it. Sulpitia the wife of *Lentulus* the daughter of that worthy Romane Paterculus, whē she perceaued ỹ her husband was appoynted by the Magistrates of Rome to passe vnto Sicilia as an Embassador, and there to cōtinue for a season, though her mother had great charge ouer her, & very carefull & studious shee was to comfort her daughter in the absence of her husbande: yet she deceiued her mother, shee chaunged her apparell & caused her two maydes likewise to be disguised & tooke two men in the like apparell, and went all by night from Rome vnto Sicilia. Aemilia the wife of Affricanus and mother vnto ỹ noble Cornelia which was mother vnto those famous Romanes called Gracchi, perceiuyng her husband to be in loue with one of her mayds in the house, and often to vse the mayd as his wife, thoughe Aemilia knew wel of it, yet she neuer hated the mayd, nor opened it to her husbande: but after that her husbande died, shee gaue to this mayde a great summe of money, and married her wealthily in Rome: A rare thing to be found in a woman. To speak of Penelopes loue in greece, towards her husband Vlisses, or to shew the constancie of Lucrecia in Rome towarde her husband Collatinus, the one twentie yeares was prooued

Portia.

Sulpitia.

Valerius. lib. 6. cap. 7.

Aemilia.

Penelope. Lucretia.

of diuers noble Greekes, and yet remayned chee true vnto Vlisses, the other through force beyng rauished by proud Tarquinius son named Aruntius, would not be false vnto Collatinus, but opened the same & reuenged it with her own death. Now againe to proue how well did Queene Tomiris loue her sonne Margapites, the death of great Cirus King of Persia with two hundred thousande of his souldiers beside can testifie: or howe Aegeus loued his sonne Theseus, which when he hadde perceiued the blacke saile, contrary vnto promise made before when Theseus went vnto Creete to the monster Minotaurus, that his sonne as he supposed was slaine in *Labirinthus*, he threw him ouer a high rocke into ỹ sea. What shuld I molest the reader herein, sith an end can scant be found, but only recite one worthy history out of Valerius of a seruaunt vnto one named Panopion, that hearing, that certaine souldiers came vnto the Cittie of Reatina in purpose to kill his mayster, hee chaunged apparell with his mayster, and conueyed his Mayster first away safe and sound from ỹ enimies, and he went vnto his maysters bedde as though he had bene Panopion, and suffered him to bee slaine in steede of his mayster. A manne woulde thinke that greater loue coulde bee founde in no manne, then a man to dye for his friend: and truth it is. But to finde such loue in beastes towardes menne, a maruell great it were: Insomuch that in *Leucadia*, a Pecocke loued a young Virgin so well, that when shee died, the Pecocke also dyed. And Plini saith that in the Cittie of Seston an Eagle beeing brought vppe by a young mayde loued the mayde so well that it woulde flie abroade and kill foules and bryng them home to the young mayde: and when the Virgine dyed, the Eagle flewe vnto that same fire where the mayd was appoynted to dye, and also died with her. The Persians were woont for fauour and affection they had vnto they⁊ horses, to burye them:

Tomyris.

Aegeus.

Panopion.

them: and the people named Molossi made braue Sepulchres for their dogges. Alexander the great made a tombe for his horse *Bucephalus*: So did Antiochus, and Cæsar likewise. Such tryed loue and faythfull trust was founde in Dogges, that the great king Masiniſſa of Numidia neuer went to bedde but had a dosen dogges in his great chamber, as his garde to keape and watch him from his enemies, for sure hee was that money might not corrupt them, friendshippe might not allure them, threatnings might not feare them. There was a Dogge in Athens named Caparus, vnto whom the tuition of the temple of Aesculapius was cõmitted, with all the wealth and treasure therin, which being in a night trayned vnto a snare, the temple was robbed, the substaunce and the riches was stolne thence, but in the morning the dogge founde out the falshode thereof, and made all Athens priuie of the theeues by reuing and running towardes them. Wee reade in Plini of Vlisses Dog which Vlisses left at home when hee went with Agamemnon vnto Phrigia to the wars of Troye, and being twentie yeares absent, hee founde Penelope his wife, and his dog faithfull and louing at his returne. That noble Greek Lisimachus had a dog named Durides, that loued him so wel, that euẽ at Lismachus death, the Dogge died also. Hiero had another Dogge that died euen so, ran willingly vnto that flame of fire where his mayster did burne, to dye with him. I might well speake of Alcibiades Dogge, which where so euer hee came, no man might or durst speake any euill of Alcibiades in presence of his Dogge. Titus Sabinus Dogge neuer forsoke his mayster in prison, and when anye man gaue him bread or meate, hee brought it vnto his maister in prison, and when hee was throwne into the riuer Tiber, the Dogge was seene as Fulgotius sayeth, to do what hee coulde to lift vp his maisters heade out of the water, thinking his maister had beene aliue. At

Caparus.

Durides.

what time Pirrhus subdued the Citie of Argos, there was in that warres an Elephant wh ch after he perceiued that his Maister was slaine, went vp and downe amongst the deade souldiours to seeke his Maister: which beeing founde deade, the Elephant brought his bodie beeing dead to a safe place, where the Elephant after much mourning died for sorow. The like examples wee reade in Plini of horses, and specially of three, the one Alexander the great King of Macedonia had: the seconde Iulius Cæsar Emperour of Reme had: the third Antiochus king of Siria had: These three noble horses suffered no man to ride or touch them, but their owne maisters, and so gentle vnto them, that they kneeled to let them mount on their backes. Thus beastes beare fancie vnto men, obey and loue men, most true and trustie vnto men, shew such loue as neyther Seleucus to his sonne Antigonus, or Pericles to his sonne Parialus, nor Socrates to his sonne Lamproces did euer shew. How gentle was a Wolfe vnto king Romulus, to nourish him in spite of his Grandefather Amulius? How louing was a Beare vnto Alexander to bring him vp against his fathers will King Priamus? How kinde was a Bitch vnto King Cirus, to foster him vnwares vnto his Grandfather king Astiages? The Bees came vnto Plato his Cradle to feede him with hony being an infant. The little Antes brought greynes to feede king Mydas beeing likewise in his Cradle. O what is man sayde the Prophet Dauid that thou art so mindefull of him, that thou hast brought all thinges in subiection vnto him, beastes of the fieldes, foules of the ayre, and fishes of the Seas, all thinges made to feare and to loue him, and yet hee neyther to feare God nor to loue himselfe. Wee reade in Q. Curtius of an Elephant that King Porus of India had, which Alexander the great toke captiue afterwarde, when this Elephant sawe the King first, hee kneeled downe and shewed suche

Alexanders horse.
Cæsars horse.
Annochus horse.
Romulus.
Cirus.
Porus.

honour

honour and homage as was marueylous to the beholders. It is reade in Cælius of a king in Egipt named Merthes, that had a Crow taught to cary his letters: any where that the king would command her, shee knew where to flie, and to whom shee was sent, how to deliuer the letters, and how to bring answere in writing home againe. Plini doth write that a Nightingale loued Stesicorus so well, that it would alwayes sing at the becke of Stesicorus to pleasure him. Heraclides the Philosopher had a Dragon taught to follow him every where. Aiax likewise had in Locresia a Serpent taught and brought vp to honour him as his maister. Agrippina the Empresse and wife vnto Claudian, had a Thrush that neuer departed from her during the Empresse life. Plini hath in his booke of naturall histories infinit such examples to proue the loue that all mouing creatures do owe and shewe vnto man: as the wilde Bull in Tarentum, the raging Beare in Daunia, which Pithagoras so tamed, that all places, all countries, and all persons were sure and safe from any damage or hurt by these wilde beasts. This commeth by no vertue that is in man, but only by that which God made for man, that all liuyng creatures feare man and loue man: So that if comparisons be made, it shall bee euident that there hath bene more loue in beasts towards man, than in man towards man: yea then brother vnto brother, than the husbande to the wife, or the wife toward her husband, considering the nature of man and beast togither.

Merthes.

Lib. 10. Cap. 29.

Stesicorus.

¶ Certaine ethicall Arithmologies drawne out of diuine and prophane authorities.

Amongst other examples of mās life, I thought it chiefly necessarie to note a fewe Arithmologies which Salomon the wise, and Iheſus the ſonne of Syrach with other lerned writers, haue amongſt their chiefe writings noted: And becauſe they are diuided into numbers, for the eaſe of memorie, & for the delectation of the minde, the rather worthie they are of the reading, verie pleaſant and very neceſſarie vnto any godly, wiſe, and diſcrete man to bee marked: and firſt from the wiſe ſayinges of Salomon, theſe examples are to be read as followeth.

Theſe are fiue things which God hateth, and the ſeuenth hée vtterly abhorreth: Luſting eyes, a deceitfull tongue, hands embrewed with blood, féete ſwift to commit euil, a heart that imagineth wickednelle, falſe witneſſe, and he that ſoweth debate amongſt brethren.

There are alſo thrée things neuer ſatisfied, and the fourth neuer ſaith ho: A woman that is vntemperate, the earth that is drie, hell is neuer ſatisfied, and the fire hath neuer blood enough.

There be likewiſe thrée thinges that maye not bée knowen, and the fourth no man is able to vnderſtande: The ſteppes of an Eagle flieing in the ayre, the way of a Serpent ouer a rock, the path of a Ship in the Sea, and the life of a yong man in his youth.

For

For three thinges the earth is often plagued, and the fourth is intollerable: When a seruant is made Lord ouer his maisters substance, when a foole is pampered with all kind of meates, when a woman is addicted to filthie lust, and when a handmaide is made heire vnto her Mistresse.

Three thinges pleaseth both God and man: Concorde betweene brethren, amitie betweene neighbours, and a man and his wife that agreeth well together.

Three thinges againe cleane contrarie displease both God and man: A poore man proud, a rich man a lyer, and an old man that doteth in his latter yeares.

Two thinges saith Syrach trouble my mind, and the third maketh me angrie: when wise men are despised, when expert souldiours are in pouertie, when a man declineth from vertue vnto vice: And thus farre of Salamon and Sirach. Now to passe orderly vnto prophane authorities where ỹ like sentẽces are noted.

Three thinges can neuer want due commendations: good wine when it is dronke, a wise sentence when it is spoken, and a good man in aduersities.

Two thinges can suffer no equalitie: loue, and principalitie.

It is hurtfull to make hast vnto foure places: Vnto a fray, vnto a drunken companie, vnto a feast vnbidden, and vnto talke with a fole.

Foure thinges hurt much the sight of man: teares, smoke, wind: and the worst of all, to see his friends vnlucky, and his foes happie.

Take heede that thou moue nor ſtirre theſe that follow: a murtherer, a haſtie tongued man, a woman that is willing to play the drab, and a horſe that runeth mainely in a daungerous place.

Truſt not too much fiue thinges, leaſt thou be deceyued: a ſtraunge dogge, an vnknowne horſe, a talkatiue woman, a bragging ſeruant, and a hollow banke.

Be not angrie in anie wiſe with three things: with the trueth, with good counſell, and with crowing of the Cocke in the morning to ſtir thee from too much ſléepe.

There are amongſt men three kinde of men verie grieuous: he that is arrogant in drinke, an idle ietter in the ſtrétes, an vnlearned poore man made rich vpon a ſodaine.

Three kind of thinges ſhall neuer enioy the fruits of their trauailes: ſéede ſowne vpon the Sea bankes, he that doth good vnto euil men, and he that iudgeth that he ſerueth God well, when afflictions and calamities conſtraine him ſo to do.

Againe, three ſortes of men do alwaies want wit and are quite voide of reaſon: hee that truſteth lyes, hee that can not conuince his wrath, and he that eateth much and doth nothing.

Theſe three kind of men ſée nothing: the blinde without eyes, the fole without diſcretion, and hee that is delighted with worldly pleaſure, without feare of death.

And three kinds of men there be that be deafe & heare nothing: The firſt is he that dayly heareth godly ſay-

inges

inges and mendeth not, the second is he that is giuen to filthie talke, and to beare slaunder, the third is he that is desirous to beare the secretes of all men: these men though they beare, yet are deafe for that they beare not good thinges.

There be foure such slipperie waies that no man can stand on but alwaies fall: the first vpon moiste places, the second vpon slipperie Ile, the third vpon glorie and ambition, and the fourth vpon the beautie of a woman.

There be fiue thinges that will neuer hide themselues: a scab in the hand, a cough in a feast, an awle in a bagge, a strumpet in a window, pouertie in pride, and wantonnesse in lust.

There is no societie betweene fiue thinges: betweene the wolfe and the lambs, betweene light and darkenesse, betweene life and death, betweene godlinesse and wickednesse, betweene a friend and a flatterer.

Three things are to no effect: To hold water in a sieue, to runne after foules of the ayre, and to weepe after the death of any man.

A man ought not to bragge of three things: Of good wine, least any man be allured thereby to aske of it, of the beautie of his wife least men burne in desire towarde her, of his wealth and substance, least theeues will spoile the same.

The two greatest victories are to ouercome a good man in good deedes, and to ouercome himselfe in euil motions.

Keepe thy eares from other mens secretes, thy eyes from other mens writinges, and thy handes from other mens purses.

Sixe thinges are alwaies mutable: The fauour of Princes, the loue of a woman, the chaunce of dice, hunting of Fowles, time, and the spring of flowers.

Foure necessarie thinges in a house: a Chimney, a Hen, a Cat, and a good wife.

These fiue thinges are rare seene: A faire young woman without louers, a young man without mirth, an olde vserer without money, a great Faire without theeues, and a fat Barne without Mise.

Thou shalt neuer find trueth in an hypocrite, faith in a flatterer, sobrietie in a drunkarde, vertue in the slouthfull, nor mony with the prodigall.

Trueth is often vttered by fiue kind of persons, by a childe, by a foole, by a drunkard, by a slanderer, and by him that sleepeth.

There be three kinds of frendship: the one amongst philosophers & learned men by knowledge, the other amongst cõmon men by mutual society & helpe, the third amongst beastes by pleasure and copulation.

The miserie of men is knowne and seene by foure meanes: By death, by veration of mind, by griefe of bodie, and by wrong iudgement.

I will not molest the reader with manie of these, because to repeat all that might here be spoken, were to count the waues of the Seas, to sow seed in the sandes, to speake vnto the deafe, onely I thought thus much to write to solace the reader with briefe sentences.

Exam-

Examples of Iustice.

A Skilfull Painter beholding an exceeding faire Image wanting onely eyes and handes, thought to shew his cunning therin, and taking his pencell in hande to paint hands and eyes correspondent vnto the other members: An other perceiuyng the Painter to go about to make vp that which wanted, said these words: *Si manus affuerit latro, si lumina scortum fiet, si neutrum virgo perennis erit.* If you make hands shée will be a théefe, if you make eyes shée will be an adultéresse, hauing neither eyes nor handes, no offences are committed.

A Théefe bounde himselfe apprentise with the Deuill vpon condition that in necessitie and great daunger hée shoulde helpe him and ayde him. The théefe being taken and brought before the Iudge, was condemned to die, did often call on the Deuill to helpe him according vnto his promise: to whome the Deuill at length appeared, & gaue him a great masse or wedge of golde, saying: Giue this to the Iudge, and desire him to shew thée friendshippe accordinglie: The théefe being gladde heereof, thought it long ere hee coulde priuilye speake with the Iudge, to whome secretly hee deliuered his wedge of golde, saying: I pray you shewe me such fauor as this gift deserueth, supposing it to be the wedge of golde: the Iudge priuily loking what the théefe gaue him in his hande, perceiuyng a halter to bee there, turned aside vnto the théefe and sayde: forsothe it shall bee done without tarrying, and commaunded

straight with that haulter which the theefe gaue him, to hange him.

THe Emperour Trayan with his armie passing vnto wars, a poore Widow meeting him in the way, craued iustice at his hand, for that his sonne did hurt her sonne, that he was not able to doo his mother seruice as before, to whom the Emperor sayd: that at his returne from warres shee should haue iustice, but the widow replied and sayde: what and if you neuer returne from wars, shall I neuer haue iustice? The Emperour sayd: my successor shall vse iustice to you, the Widow answered: there is no man in my debt but the Emperor Trayan, which if he go to wars without doing of Iustice before with me and with all men, he sinneth much against heauen and earth: which woordes caused the Emperour to giue his owne sonne to serue the Widowe in lieu of the others seruice.

¶ Examples of Vsury.

A Certaine Vsurer hearing a Preacher in his sermon say, that the Deuill will carry all Vsurers vpon his backe to hell, departed out of the church disdainfully, and met one of his owne friendes in the streat, to whom he tolde what the Preacher sayde in the Pulpet of Vsurers: yea, sayd his friend come back with me againe vnto the Church, and I will make him recant his saying: whē they both came vnto the church, this man demaunded of the Preacher whether hee spake such woordes of Vsurers, that the Deuill woulde carry them all vpon his back vnto hell, the Preacher confessed and sayd, yea: that is a lie sayd hee, the Deuill will not doo them such reuerence to beare Vsurers on his backe, but hee will hale and lug them in chaines after him like slaues vnto hell.

AN other Vsurer being dead, no man could beare his corpes to bee buried by the lawe of that Citie but such as were of his owne facultie, all the iust and good men of the Citie could not heaue vp the Coffin, at length came foure of his owne science (I meane Vsurers) and easily toke vp the Coffin and bare it, to whom one of the Citie sayd: Beholde foure Deuils can carrie the fift easily, and beeing brought to church, the Priest knowing his lewde life and wickednesse, saide that hee should not be buried in the church, for that the church is the house of God, and not a graue for wicked men, his friends carried him vnto the hye way, thinking to make his graue there, there the Kinges Officers withstode that, and sayde: that the Kings hie waie was not meet to bury any man in. In striuing betweene themselues the Deuill appeared and said: If they would giue leaue he would beare him vnto a meete place, they being well contented therewith, the Deuill toke him out of sight, and buried him where hee vseth to burie, in his chiefe Chappell in hell.

AN Vsurer dying in such a countrey as was not lawfull to bury any man without some commendations of his life, beeing a long time staied without buriall, for that no man knew how to prayse him: A Barbour at length saide: surely I praise this man for one thing, I neuer sawe softer haires to shaue then this man was wont to haue, by this commendation of the Barbour, he was buried, hauing according vnto the custome that Epitaph vpon his graue.

¶ Examples of honour.

SInce money saide Seneca possest the seate of honour, true honor was banished. A certain King being enuyed of his Nobles, because hee much esteemed

med poore men, therefore willing to shew his nobles and counsellours the difference betweene one man and another, caused two Coffers to be made in one place, in the one he did put great substance and wealth, and couered the same with a simple or ragged couer: in the other he put nothing, but couered it with cloth of golde and precious vesture, and calling his counsellours and nobles before him, demaunded of them which was the better Coffer: they iudged the braue & gorgeous Coffer muche to excell the other: but the King laughing at their folly, opened both the Coffers, and said: Beholde how much you esteem the outward show, and how litle you regard inward vertues.

AMongst the Romanes was certain discord or variance betweene two families: the one called Columnenses, the other named Vrsini. The common people vnderstanding the familie of Columnenses to be of greater honour and of more power and wealth than Vrsini were, cryed out with the stronger part (as they had thought) with these sayings: *Viuant Columnenses, & moriantur Vrsini.* But being conuicted by the simpler sort, by the familie of Vrsini, and throwne vnto subiection: the next fielde the people cryed cleane contrary to their first crye, saying: *Viuant Vrsini, & moriantur Columnenses.* But then according vnto fortunes custome, the victors before, were vanquished then: which when the people sawe, in the third combat, fearing the slippery state of honour, cried out, *Viuant qui vincant:* naming neither of the families, but where honour and victorie should happen, there to extoll and commende. Euen like the Lion, who when he wareth olde, is of all beasts that honoured him before, despised and hated: and when he is in force and strength, he is feared and obeyed of all other beasts.

¶ Ex-

¶ Examples of enuie.

TWo seruants in seruice with one man, hauing obtained of their maister that whatsoeuer they would aske they should haue it, vpon condition that what the first demaunded, that should be doubled vnto the last: These seruants being fellowes, the one being couetous would not aske first, for that the other should haue twise as much: the other being enuious, willed, for verie enuie vnto his fellow, that one of his eyes should be pulled out, that both his fellowes eyes might bee put out also according vnto promise made: And thus the maister knowing the natures of couetousnesse and enuie, like a wise Philosopher promised that liberally in worde, which he knew should not be hurtfull or chargeable in deede.

A Poore man after the like sort willing to beare certaine fruites vnto Fredericke the Emperour, that the Emperour was wont to loue well: the Porter being couetous, saide vnto the poore man that hee would not suffer him to come within the gates, without he would promise him halfe the gaine that the Emperour would giue him: the poore man being vrged to demaund some benefit for his good will of the Emperor, vnderstanding that halfe the gaine, must bee giuen according vnto his promise vnto the Porter, for verie enuie asked in a gift of the Emperour a hundred stripes, that the Porter being so couetous might receiue ỹ halfe hundred: the Emperour Fredericke knowing well the matter, made the Porter to be well laide on for his couetousnesse, and the man that brought the frutes, for his pollicie somewhat gently handled.

ANother example: how two fellowes seruing one man, one of them being enuious vnto the other for

that his maister made much of him, perswaded with his fellow that his breath did stinke, and that his maister might not abide the smell thereof: the young man being loth to displease his Lord at anie time, when he gaue his maister the cup to drinke, did turne away his face lest his breath should annoy his maister, and tolde his maister likewise, that no man coulde abide his fellowes breath, and willed his maister to marke him when hee reached him the cuppe, how hee turned his face away: his maister the nexte time, vnderstanding how hee turned his face a side when he gaue him drinke, consulted with his other seruant what he shoulde doe: hee being full of enuie towarde his fellow, counselled his maister to send him vpon some message vnto certaine Colliers in the wood, which burned wood to make coales, sending word vnto them, that the first man that shoulde come vnto them next, they should throw him into the fire: this man caused his maister to call his fellow verie earely to goe to the wood: and being sent, hauing occasion to stay in a certaine Church by the way all seruice time, the enuious seruant came after verie glad of the chaunce, thinking his fellow had bene gone a long time before, and that he was throwne into the fire as his maister willed, came first him selfe vnto the place where he himselfe tasted of that sawce which he had prouided for his fellow.

Examples of couetousnesse.

A Rich man verie pensiue and sad, taking thought who should possesse his wealth after his death, being a verie couetous man, heard a voice saying: thy goods shal Troilardus the kitchin Boy haue, & also thy wife, & so cleane contrarie vnto his couetous expectation it happened. So one, a couetous man hiding in a Church a great pot, besought God alwaies

in

in his prayers that he might not die before hee had filde that pot with money, which prayer obtained, he dyed, leauing the potte full of money behind him. An other marrying his wife, and finding by chaunce this money which his predeceſſor had hidde, made his prayer vnto God that he might neuer die before hee had ſpent all that money which he found. The Couetous gathereth not for him ſelfe, but for another, which he knoweth not.

A Couetous man muſing & ſtudying alwaies how hee might liue being conſtrained to moue from one bed vnto another, for paine & toile he toke in minde, his wife demaunded the cauſe of his reſtleſſe ſtate, to whom he ſaide: Wife, I ſtudie how I may end this yeare, and I ſee that I haue ſufficient for all the yeare ſauing for one day, and for that day onely I vexe and moleſt my ſelfe, to know how I may diſcharge that day: his wife comforted him with all meanes ſhe coulde, but hee could not bee at reſt: at length hee found this ſleight, calling his wife vp vnto him, priuily ſaide: what I haue determined to doe, thou ſhalt vnderſtand wife, that day which I haue tolde you off, I will take vpon me to dye, that thereby with weeping and ſadneſſe without meate and drinke we may eſcape the charges thereof: which being done, of his wife, and he laide vnder the Table, the ſeruants and the familie comming from the field, aſtonied at the ſodaine chaunce ſaying their Pater noſter, after long ſadnes, at length cailed for meat (the wife weeping anſwered them) that they ſhoulde mourne that day for their maiſter, but hungrie ſeruants greedy of victuales, woulde needes haue meate, the man heauing his head vp, and putting by the Carpet to ſee whether they were at meate, one of the ſeruants eſpied him, and ſuppoſing him to be the Diuel, that was with his

maisters corpes, hee tooke a great staffe and brainde his maister in stead of the diuel: the good wife cryed and said, that he had killed her husband, he denyed and saide he was the diuel: the matter was brought before the Iudge, who vnderstanding the life of that couetous man, was perswaded that the diuel watcht with the bodie, and that the good wife was deceiued.

Another being sicke of the palsie and like to dye, was admonished of his kinsmen and friends to receiue the sacrament, and to thinke of his soule: the sicke man being so weake, that he could not speake nor make signes vnto his friends for all ỹ they could do: at length one of the house which well knew his nature, saide: that if any life were in him, he would make him either speake or giue signes, tooke the keye from his beds heade, and went about to open his Coffer which stode at his beds feete full of money, the couetous sicke man with head, feete, and with al his bodie made tokens and signes that his soule was there, and that if his money should bee taken away, he should presently dye.

The like example is of another couetous man, which when the priest according vnto the customs in those dayes, would annoint him being sicke and like to dye, hee perceyuing scant that hee was touched for his imbecillitie and weaknesse, his mind more occupied on his purse then on his sickenesse, was wont to saye feeling the Priestes hande: Who toucheth my purse?

Another great Prince was so couetous that being besieged in a certaine Citie called Baldac, of a strõg King, hauing money sufficient, wealth & substance aboundant within the Citie, for verie desire hee had to keepe the money, he lost the Citie, and being taken captiue

tine was demaunded of the King why hée suffred his citie to be subdued, his souldiours slaine, and himselfe to be taken, hauing so much wealth within the Citie as might defende the Citie, saue the men, and kéepe himselfe from Captiuitie: he being not able to answere the cause, helde his peace. The King perceiuing his couetous minde to be the cause of all destruction, said: Come tell me where thy mony is, and being brought to a huge tower, where he caried his money to saue it, shewed the King where the money was. The King toke the keye, and lockt him fast with his money in the hie Tower, saying: I will neuer doo thée that iniurie to take thée away from that which thou louest better than thy life, commaunding no man vpon paine of death to beare him either meat or drinke, and so most wretchedly suffered him to die for hunger, hauing golde and siluer ynough lying by him.

Examples of hearing.

VAlerius reciteth a History of a certaine young man of Athens, named Polemus, giuen much to banquetting and drinking, being allured vnto all pleasures, hauing his felicitie in eating and drinking, & fine clothing, comming vnto the Schole of Anaxagoras was so well charged with Wine, and so braue in apparell, that the schollers of Anaxagoras stomaked him for his dronkennesse to come there: but Anaxagoras perceiuing the case of Polemus, left to speake of that which he then had in hand, and turned his talke to speak of temperancie and sobrietie, whiche when Polemus heard so learnedly and skilfully, he threw downe his garland from his head, he changed his countenance, wayled his former life, and from that time forward Polemus liued honestly.

VLisses willing to auoid the swéet songs of flattering Circes, fearing lest the like should happen vnto him as did vnto diuers others, stopt his and his seruants eares with ware, and so auoyded the danger thereof: So to heare good and wholesome things with Polemus, it is fruitfull, and to heare flattery let all men stop their eares with Vlisses.

¶ Examples of discord.

IN a certaine Ile there dwelt some Heremites, for whose discord and inward contention, the Wise of the Ile consumed their victuals, so that they were enforced to make agreement of themselues; insomuch that Apollonius willing to trauell in making some friendes that were foes, one of the parties said that he had rather dye, than to be made friends: Well saide Apollonius, and dye thou shalt, and thy graue shall be the bellies of wilde beasts, and flying foules, and euen that night he died sodeinly, and was deuoured of beasts, as Apollonius said, for his Tigrish and cruell minde.

¶ Examples of friendship.

THere were two friendes, the one an Egptian, the other a Citizen of Baldac: this Egiptian making much of his friend, so wel loued him, that he wanted nothing which he had. By fortune this Egiptian waxed poore, and so néedie that he was enforced to come vnto the Citie Baldac to knowe what his friende would do for him, and being ashamed of his poore estate, watching a cõuenient time to present himselfe vnto his friend, went all night vnto a Barne to sleep: that night a murther was committed, and a man slaine, & carried by chance into the Barn, where he being found in the morning,

ning, was accused before the Iudges that he murthered the man, and being iudged to die, his friend being on the bench, calling to minde that it was hee that made much of him in Egypt, forthwith rose and saide: that it was not that man that slue the man, but euen hee himselfe: The other denayed, affirming that hee was iustly condemned, and that he onely ought to die: They both striuing which of them should die: the murtherer in deede being in place, seeing the perfit amitie of these two yong men, and meruelling much thereat, was compelled of loue to confesse the murther, and that he kilde the man. The Iudges musing much at the amitie of these men, pardoned them all three.

A Yong man passing through a wilderneſſe where wilde beastes were, hired a skilfull fellow, which promised such amitie that hee would bring him safe and sounde without perill of limme and life: being in the midst of the wood, a Beare came towards them, the fellow that profest him friendship, toke his feete and ran and climed vp to the top of a hye tree. The stranger perceiuing that his friend was fled, and that he himself was not able to escape, fell downe vnto the ground vpon his belly: for it is said that the Lion or the Beare wil spare their yelded praies, and specially the Beare, if a man hold his breath as though he were dead. This man taking vpon him to die, the Beare felt and smelt about his mouth and his eares, whether any breath were in him or no, supposing at last that hee was dead, the Beare went away: The other that was in the toppe of the tree asked him when he came, what the Beare spake vnto him in his eare when hee came vnto him: Marie saide he, that I should not trust such a Knaue as thou art to go with in company where dangers were.

¶ Example of flattery.

KIng Zerxes marching towarde the Grékes with a huge army of ſouldiers, called his counſellours vnto him, demaunded of them what was chéefely to bée feared in that iourney, one of them ſaide: I feare moſt of all that when the Grékes do heare of your power, force and magnanimitie, that they will flée and not abide your bande. The ſecond ſaid, that he doubted moſt that all Gréece was not able to lodge them or to receiue them vnto their Cities. The third ſaide, that he feared moſt the Ocean ſeas were not inough for his nauies to paſſe ouer. The fourth feared that ỹ ayre had not rome inough for their arrowes that they would ſhote off. The King being puffed vp with pride, hearing his counſellers pleaſing him ſo well: demanded at laſt of a certain Philoſopher named *Damaſerus* which he carried with him, what he doubted moſt in that wars: I feare chiefly ſayd the Philoſopher, leſt you be ſhamefully deceiued by theſe filthie flatterers.

¶ Example of gluttonie.

KIng Cirus going vnto Scithia where Queen Tomyris raigned, vnderſtanding the pouerty of that Countrie, and the beggery to be great, cauſed all his ſouldiours to flée from their tentes, leauing their meat and victuals behinde them, vnto the Scithians, which for grédineſſe more vnto the meat, then deſirous to purſue king Cirus, applied their bellies ſo much, that Cirus being in ambuſhment for the nonce, knowing how that it woulde come to paſſe, came vpon them ſodenly as they were eating and drinking, and ſlue and murthered them like Dogges.

¶ Ex-

Examples of rape and ſpoile.

DIonides a Pirate vpon the Sea, being taken by Alexander the great, and aſked of him why hee robbed vpon the Seas, anſwered in this ſort: why robbeſt thou vpon the landes? I, becauſe I am a young Pirate vpon the Seas, am called a theefe: and thou which doeſt robbe lande and ſeas, art called a Kinge and a Conquerour. I ſteale a litle in the night time, thou ſpoileſt all thinges in the night and day time: I am enforced to ſteale to liue, and thou doeſt willingly ſteale to deſtroy: Dionides can not haue worſe fortune, nor Alexander can not haue better: for that I hope dayly better and better, and thou haſt need to feare worſe and worſe.

A Certaine poore woman came vnto a couetous Judge to demaund iuſtice at his hand, complayning a long time verie pitteouſly, at length the Judge ſaid that he was deafe: the poore woman hauing a ſupplication made, the next time came againe to tender the ſame vnto the Judge, vnto whome the Judge ſaid I am blind, the woman perceyuing his mind, came the third time, and brought twentie Florentine Counters in her hand, ſaying ſoftly: My Lord, ſaide ſhe, I pray you ſhew me fauour, here is twentie Crownes for you to buye a ſaddle: the Judge as ſoftly as ſhe ſaid it, heard her, and ſtretching forth his hand receiued the Counters, which as ſoone as he ſaw, he ſaide, that they were no gold but Counters: My Lorde ſaide the woman, now I know well that there is great vertue in gold, that can make deafe Judges to heare, and blinde Judges to ſee.

A Byſhoppe paſſing through a great Citie, a poore man begged one pennie of him for Gods ſake,

which he could not obtaine: the poore man perceyuing that he could haue neuer a pennie at the Bishops hand, desired the Bishop to blesse him: the Bishop straight vp with his hand and blessed him. A woman seeing how franke the Bishop was of his blessing, and how hard he was of a pennie, saide merilie: Alas poore man saide she, if his blessing had beene worth a pennie thou hadst not had it, but because it was nothing worth thou hast it.

¶ Example of mercie.

TIgranes King of Armenia, being vanquished and taken by Pompeius the great, when that he came in place before Pompeius, hee threw downe his crowne vnto the ground, and knæled at Pompeius fæte, saying: mercie I craue, straight Pompeius tooke him vp by the hand, and put his crowne on his heade, and saide: I take it more honourable to make a King, then to destroy a King.

¶ Examples of Loue.

A Poore scholler begging his dombe at a Noble womans gate, besought the Porter for the loue of God a peece of meate. The Porter hauing shewed vnto his Lady that a poore scholler was at the gate begging some meate for Gods sake: The Lady saide he should haue nothing there for his sake: the scholler then desired for our Lordes sake some meate: hee was againe denyed: the third time he prayed to haue some meat for his owne sake: The Ladie then commanded her Porter to bring the scholler vnto her chamber, which when she perceiued him to bee ragged, and not seene of her before, she asked him why hee was so bold to aske meate at her gate for his owne sake, which

was

was not knowne of any man: because said the scholler you haue denyed me for Gods sake, being the Creator of all thinges, I thought to aske for mine owne sake, being the simplest wretch of all men.

A Young Virgin refused to haue a welthie husband which her parents had ordained her, being demanded the cause why she so young a maide denyed to leade her life in marriage, she saide: When I am married, my husband, and my children will claime that loue at my hand then, which now God onely hath at my hand, and therefore I will not marrie. Surely in my opinion, that was perfect loue to the Creator, aboue any creature.

Examples of death.

IT is writen in the liues of the fathers, that a young man seruing a Heremite, was sent of his maister vnto a village hard by, where a certaine great Vsurer and a vicious man being dead, was carried honorably and buried with solemnitie, with the Bishop of that Diocesse: which when the Boy saw, hee wept out that so euil a man, and so wicked an Vsurer should haue such solemne buriall: and returning home, hee founde his maister deuoured of a Lyon, which moued him almost to bee beside him selfe, saying: The wicked Vsurer dyeth with great honour, and is buried with great pompe, that liued all the daies of his life in sinne and wickednesse: My maister being fiftie yeares in the wildernesse an Heremite, is eaten vp and deuoured of a Lyon, which studied and trauailed to fight with sinne, and with the diuel. An Angel appeared vnto the boy, saying: The diuel can no more hurt thy maister, for he hath done his worst, and now thy maister hath conquered the diuel. The diuel spared the Vsurer in

his life time, that he might possesse him after his death.

SOcrates therefore dying, and being constrained (for that he refused their Gods, and said that he would rather worship a Dogge then the Gods of Athens) to drinke his last draught, perceyuing that his wife wept, demaunded the cause of her weeping, his wife answered and saide: the innocencie of Socrates death is the cause of my weeping: Nay rather saide Socrates laugh and reioyce at that, and weepe at him that deserueth death. The like examples haue we of King Antigonus and Anaxagoras the Philosopher, hearing both that their sonnes dyed in the warres, the one saide, I know I had my sonne borne to dye: the other without vexation or chaunge of countenance, made him be buried out of hand, saying: it is no straunge thing to heare of death happening aswell vnto Princes, as vnto poore men.

A Great king being admonished by his Phisitions of death, began to lament much his state, saying: Alas Wiser that I am, how manie princely Pallaces, and regall Courtes: how manie kingdomes and countries must I depart from, and goe vnto those quarters I know not where? How manie Princes coulde I command to come with me any where? How many noble men might I cause to goe before to prouide my places and seates? and now not one poore man in all the world will beare me companie to my graue. And so said farewell thou world enimie of my soule.

¶THE DEATHES OF CERTAINE Noble Princes in englisſh verſe.

Alexander the great, his death.

WHat ſounde aſſuraunce is of man:
what certaine lotte of life:
When Atrop cuts which Lacheſe ſpinnes,
with cruell curſed knife:
Hée yeſterday renowmed Prince,
and king of kinges ſo braue:
To day in mouldred moſſie mire,
layde in his fatall graue.
Hee yeſterday the ſonne of Ioue,
might all commaunde at will:
To day ſtarcke naked in the earth,
the wormes his belly fill.

Iulius Cæſars death.

I Long that ruled Rome at will,
in middeſt of Rome am ſpilde:
And in the Senate houſe amongſt
the Senators am kilde.
Who Countries, Kingdomes, Caſtles ſtrong,
who Europe all did quell:
To Brutus hande, and Caſſius ſnares,
vnwares I Cæſar fell.
With Bodkins, Daggers, Swordes, and Staues,
I Cæſar there was ſlaine
Of foſtred foes, which frindſhip fainde,
as Abel was of Caine.

Cirus king of Perſia, his death.

WHat Keſar, King, or Prince thou art,
that paſſeſt here this way:
Sucker Cyrus ſeuen ſote to haue,
to reſt his Corps in clay.

Whose grædie minde and raging race,
whose fortune frowning wilde:
That hee shoulde bee in Scithia slaine,
by Tomyris Quæne, in fielde.
Whose head was off, and bathde in blode,
to whom the Quæne spake first:
Drinke cruell Cyrus blode ynough,
who long for blode didst thirst.

Agamemnon, his death.

WHom ten yeares warres in Phrigian fieldes,
nor Troyans force subdue:
Whom winde, nor Seas, nor tempest hurt,
him Clitemnestra slue.
This famous Prince, and Captaine graunde,
of all the Grækes in fielde:
Whom fame in Phrigia so aduaunces,
his onely spouse him kilde.
Thus Fortune friendely flowed fast,
and fauoured fame to sounde:
Till frowning Fortune foylde the state,
which fawning Fortune founde.

King Pirrhus, his death.

HEre Pirrhus Prince of Epire lyes,
whose force Tarentum knew:
At Argos by a woman slaine,
with a Tilestone that shee threw.
Whom thousand Princes coulde not hurt,
nor Romans all annoy:
When shot of Gunnes, ne dreadfull Darte,
might Pirrhus Prince destroy.
This seconde Souldiour counted was,
to Alexander king:
A stelle Argiue woman loe!
to graue did Pirrhus bring.

Hanni-

Hannibal, his death.

THe fostered fame, the glorie great,
that was in Carthage coast:
The honour long that Lybia had,
againe, in time was lost.
Hee that oft was the scurge of Rome,
and Romans oft offended:
Hee that his native soyle did saue,
and Carthage oft defended:
The same at last to Syria fled,
to craue Antiochus ayde:
Vnto Bithinia thence hee went,
to Prusias king dismayde.
And there to voyde Flaminius force,
with poysoned drinke did die:
Thus hauty Hannibal ended life,
and there his bones doe lie.

Pompeius death.

POmpeius fleeing Pharsalia fieldes,
from Cæsar, life to saue:
Whom then Photinus fayned friende,
to Ægypt soyle did laue.
And there by slaightes of faithlesse friendes,
for golde and siluer, loe!
Pompeius head was sent to Rome,
to Cæsar for to shoe.
His bodie left, vnburied lies,
in Ægypts slimie sandes:
Who sometime king of Pontus prest,
and all Armenia landes.

Cicero, his death.

WHom Cicero saued oft from death.
the same did Cicero kill:

Pompilius proude to please the rage,
of Marc. Antonius will.
Whose heade was sette in sight to see,
Antonius minde to please:
Whose tongue did Fuluia pricke with pinnes,
her stony heart to ease.
Who when hee was for Clodius sake,
exiled Rome to raunge:
Him twenty thousand Romans mournde,
in mourning weedes the chaunge.
Yée three times Consull was in Rome,
now in Caieta slaine:
Whose noble name, and lasting fame,
shall still on earth remaine.

Demosthenes death.

The sugred sappe the solace long,
the guide of Athens then:
That stout withstode king Philips force,
in spight of Philips men.
Of whom king Philip in his warres,
was forcde to say at length:
Yée feared more Demosthenes tongue,
then all the Athenians strength.
Such is the ende of mortall wightes,
such is the miserie of men,
That how to die, the time, the place,
hee knoweth not where nor when.

Achilles, his death.

The hope of Greece, and countries care,
Achilles strong of force:
Like stoute Alcides fought on foote,
like Mars him selfe on horse.
But iust that ruled Goddes sometimes,
did then Achilles moue:

To walke to Troye to feede deſire,
for Priams daughters loue.
But by a Dart that Paris droue,
Achilles had his end:
Whoſe worthie actes and marſhall feates,
in Homer well are pend.

¶ Hectors death.

HEctor moſt ſtout whoſe ſtrokes full ſterne,
the Greeke did girde ſo grim:
And foyled foes in Phrigian fieldes,
death happened thus to him.
In ſpoyling of Patroclus king,
Achilles faithfull friend:
Came ſtrong Achilles to the place,
to ſee Patroclus end.
Then Hectors harneſſe quite was of,
ſuppoſing none ſo nie:
When great Achilles watcht in place,
in Hectors face to flie.
And with his ſpeare he thruſt him through,
from Hectors ſide to ſide:
Thus famous man, and Phrigian Prince,
thus Troyan Hector died.

¶ Themiſtocles death.

THat noble Greeke Themiſtocles,
by Artaxerxes forced:
To fight againſt his natiue ſoyle,
in harneſſe braue was horſde.
But marke a noble valiaunt minde,
behold a famous deede:
To hurt his ſoyle this noble Greeke,
did feele his heart to bleede:
To voyde this wrath of Perſian Prince,
hee bloud with poyſon dranke:

And so to die, that so did liue,
he gladly God did thanke.

¶ Marcellus death.

MArcellus in his glorie great,
tiumphant Victor oft:
The Spurre of Rome, and Romans guide,
in state aduaunst aloft.
Who by the Senate sage was sent,
to Masinissa King:
And charged that from Africk fieldes,
an aunswere he should bring.
On surging seas, of wambling waues.
vnto his busines bent:
Dame fortune with her flattering feates
such loftie mates preuent.

¶ Nero his death.

IN lust who list to lead his life,
with Tyraunt Nero here:
Must needes with Nero end his life,
as did in Rome appeere.
Who slue his Mayster Seneca,
who did his mother kill:
Who spoyled all, who spared none,
who last himselfe did spill.
Whose death as ioyfull was to Rome,
as Rome his life detest.
That vnto Tiber he being dead,
the Romanes threw this beast.

Hercules death.

VVHich Dragons, Lions, Tigers wilde,
which beastes so fearce did tame:
Which Castles, Countries, Townes and
Ioe death subdued the same. (Towres,
What

What Hercules had at Nessus hand,
the same with flames did frie:
Wherein that offspring great of Gods,
and impe of Ioue did die.

Herods death.

WHen Herode raigned in Iuda king,
his life so lothsome ledde:
On sucking babes and infantes bloud,
this cruell tyraunt fedde.
To seeke our Sauiour Christ he kilde,
the babes of Iuda land:
And thought our God could not escape
his fonde bloudy hand.
Of Wormes this Herod was deuourde,
of vermine loe and mise:
His bones, his flesh was all consumde,
and eaten vp of lise.

Seleucus king of Siria hys death.

SEleucus King of Siria loe,
Antiochus sonne the great:
To whome in middest of ioyfull state,
did fortune vse this feate.
That mounted high on stately steede,
with princely porte to ride:
From pompe, from pride, from horse he fell,
and there Seleucus died.
That earst in Siria had such fame,
and liued long in myrth:
With crawling creeping wormes he lieth,
starcke naked in the earth.

¶ Traians death.

WHen Trian twentie yeares had raind,
in Romane Empire loe:

In Citie called Seleucia died,
from Persia comming fro.
Whose noble dayes and happie yeeres,
while yet in Rome he dwelt:
Both Rome and Romaines then reioyede,
no griefe in Rome was felt.
He rightly ruled Rome by lawe,
he Romane safegard sought:
To punish vice and hate eche sinne,
Plutarchus him hath taught.

King Anceus death.

WHo thinkes to ioye shall hap to wo,
who thinkes to liue shall die:
Who thinkes to speede shall often misse,
thus fortune friendes doth trie.
As Anceus King of Samos sought,
to slea a sauage Boze:
Was by the Boze he thought to kill,
constrainde to die before.

Heliogabalus Emperour of Rome his death.

BEholde another Gorgon grim,
a monster Cyclop lo:
Whose lothsome life and wicked wayes,
all Rome did feare I know.
The sinck of sinne, the shape of shame,
the beast of Rome was calde:
The cruelst scourge, the sorest plague,
that euer Rome hath stalde.
This monster murthered in a iakes,
and halde through Rome in streets:
And after throwne to Tibers streames,
shut in his shrowding sheetes.

FINIS.

¶ Of Memorie, and Obliuion.



Some hold that opinion, that in the auncient time whiles yet the worlde florished not in learning, that memorie then was most set by & esteemed, for what so euer was seene or heard, was then cõmitted vnto memorie, & not recorded in bookes. But Socrates sayd, after ỹ vse of letters were had the vertue of memorie decayed, for ỹ care which then was in heart and memorie, with feare & diligence to obserue, is of all now put in bookes, that now our memorie is put in writing, and then was it fixed in minde: in so much that ỹ noble Athenian Themistocles passing by Simonides schole, who as some suppose taught first the Arte of memorie, being demaunded, whether he would learne the Arte and Facultie of memorie, aunswered, that hee had rather learne howe to forget thinges, then to keepe thinges in memorie, for I can not, sayd hee, forget what I woulde, and I haue thinges in memorie, which fayne I woulde they were out of memorie. Seneca doth so report of himselfe, that hee was of such perfect memorie, that he could rehearse after one, by hearing two hundred verses: yea, a greater mermaile of memorie, hee coulde recite two thousande names of men, being repeated once before him, with as good a Memorie, as hee that first named them. The like we reade of Ælius Adrianus a Captaine, that hauing a great army vnder him of souldiours, if any were absent in any place about any businesse, hee had in memory the name of the person, the name of the place, and the cause of his businesse. Of this excellent memorie,

Themistocles. Simonides. Seneca. Aelius.

Cyrus. Scipio. to their perpetuall fame was kyng Cyrus and Scipio, the one a Persian, the other a Roman, which had this fame by Memorie: that either of them coulde seuerally call their soldiours by name, euery one after an other, which is most rare: yea, most maruaylous, hauing so many alwaies vnder them, as both Rome and Persia were chiefly in their daies by them defended, to bee able to name so many soldiours, as either of them both had in armie. Their memory was such then, that they may not be forgotten now: Iulius Cæsar was as much renowmed, for that Plinie reported, that he coulde doe such thinges by memorie, as in reading, in talking, in hearing, and in aunswering at one time, that no fault coulde bee founde in either of these foure qualities at one time practised, whereby hee deserueth no lesse prayse by his memorie, then fame by his actes. Diuers excelled in time past in memorie, as Hortensius a noble Orator of Rome, was able to speake in any place, any thing which hee premeditated priuately, without studie openly, he had more trust in his memorie, then in bookes. Carmides of Greece was so famous for this faculties that he neuer heard any reading, but he coulde repeate it worde by worde without writing, were the writing or reading neuer so long, hee woulde not misse a sillable. Cyneas a noble and a famous Orator, one of the counsailours of king Pirrhus, being sent from Epire vnto the Senatours of Rome as an Ambassador, hee but once hearing the names of the Senators, before he came vnto the Senate house, where when hee came he named them orderly by name, euery one after an other, that all the Senatours were in a great admyration of his memorie, in repeating so many names, in opening so many matters, in concluding so manye thinges: which when hee came vnto king Pirrhus his master home from Rome, hee recited not onely his doings and orations, but also their aunswers and replies,

Cæsar. Hortensius. Carmides. Cyneas.

euery

euery woorde by woorde as then was spoken, done, or written by the Senators. This Cyneas was not so excellent of memory, but also of passing eloquence, of whom king Pyrrhus was wont to say, that hee got more cities, townes, and kingdomes by the eloquence of Cineas, then with all the force and strength of all the Epyrotes beside. It is written in Laertius lib. 8. that Pythagoras had charge of God Mercury, to aske what he would (sauing immortality) and he should haue it, & he willed to keepe in memory all thinges that hee heard and sawe, and to forget nothing being deade, of that which hee sawe being a liue, which being graunted, the soule of Athalides being slaine of Menelaus, entered in Euphorbus: secondly toke place in Hermonius: thirdly in Pyrrhus: and fourthly in Pythagoras, which had such memory thereby, that hee coulde describe the state of the liue and the dead. Diuers were famous for memory amongst the Greekes, as Archippus, Lysiades, Metrodorus, Carneades, Theodectes, & others. Many amongst the Romans were renowmed for their memories, as Iulius Cæsar, L. Scipio, Portius, Claudius Hortensius, with infinit number. What great fame had Mythridates king of Pontus, that hauing, as Plini and Gellius both reporte xxii. straunge nations, that were souldiours alwaies in warres vnder him against the Romans, hee coulde speake xxii. languages, without interpreter to open his minde vnto thē. A straunge thing it is nowe to finde a man in this our ripe yeares, that can speake half a dosen speaches. If a man can but smatter in fiue or seuen languages, hee is noted to bee a rare fellow, and yet king Mythridates had xxii. A note of great memorie, for some there bee in learninge one speach, that they knowe not, they forget an other that they knowe. That worthie man Lucullus is remembred of Cicero in his fourth booke of Academicall questions, for his passing and noble memorie. The Æ-

Hermonius.

Mythrydates.

Lucullus.

gyptians vsed notes and figures for their memorie, in so much ỳ they marked the well memored man, with the figure of a Hare, or a Fore, for that ỳ Hare heareth best, & the Fore is of greatest memorie: and if any wanted memorie, they compared him to the Crocodile.

Esdras. We reade of Esdras a Priest, that had all the lawes of the Hebrues vpon his fingers ende. We read of Portius, that he neuer forgot any thing that he once read before. He againe, would neuer reade that, which once he wrote, but straight out of hand, his memorye was such, he would speake it and pronounce it in order, euen as he wrote it before. Memory therefore is likened vnto a Nette, which taketh and stayeth great Fishe, and letteth through the litle fishe: and euen as bookes that be not occupied ware rustie, and cleaue together, so memorie which is not occupied, saith Seneca, wareth dul, and obliuious, as wee often times see howe forgetfull men ware, eyther with sicknes, age, or such like, that letteth the memorie of man to be occupied: as Orbilius by extremitie of age, forgot his Alphabets and Letters: Hermolaus had a friend, which in his youth was a perfect Grecian, and yet in his latter yeares wared so obliuious, that he could not reade Greeke. Plini sayth Messala surnamed Coruius wared so forgetfull by longe sickneſſe, that hee forgot his owne name. And Seneca doth write of one Caluisius, that was so weake of memorie, that hee did forget the names of those, that hee was daily in cõpany with, as Achilles, Vlisses, & Priamus, whom hee knew very well. What is it els for a man to want memorie, but to want the name of his knowne friend, for he is no man that knoweth not that man: as Augustus Cæsar, somtime Emperor of Rome, his beadel hauing forgot when hee shoulde come vnto the Senate, demaunded of the Emperour, whether he would commaunde him to doe any thinge that he could doe: why sayd the Emperour, take this letter

Portius.

Orbilius.

Messala.

Caluisius.

with

with thee, that menne may know thee, for thou knowest no man, for thou wantest memorie. Cicero doeth make mention of Curio, that was so obliuious beeyng a iudge, that he forgotte the case, which he shoulde geue iudgement vpon. Likewise Atticus the sonne of Sophista, was of so fraile Memorie, that hee coulde neuer keepe in minde, the names of the foure Elementes. Atticus.

Bamba a certaine king of the Gotes, by a draughte of drinke giuen by Heringeus his successor lost hys Memorie: it may well bee that drinke cutteth of memorie. Bamba.

For the Poettes faine, that there is a riuer in hell named Lethes, whose water if any man taste thereof, hee forgetteth anye thing done or past before. In this were the Thracians so dulle of memorie, that they could not compt aboue the number of fiwer, Now that memorie is praised in some, and obliuiousnesse dispraised in others, that there want no testimonies therein, what may bee spoken of those, that then were counted the famous clearkes, and the renowmedst Orators in all the worlde whiche did not onely stay in theyr orations but also were quite beside their matters: as Domosthenes and Cicero, two noble Orators vppon whom depended the state of Athens & Rome, such imperfection was in them notwithstãding, that Demosthenes was so dismaied at ỳ presence of Philip king of Macedonia, and Cicero so astonied at the presence of the Senators, that both toonge and countenaunce failed these noble clearkes. Likewise Theophrastus that graue Philosopher, & successor vnto Aristotle, many times was put to silence in the middest of his Oration, before the people of Athens. So was Heraclitus Seuerus dombe before ỳ Emperor. Herodes Atticus was before M. Antonius quite out of countenance, so that the presence of princes, ỳ dignitie of places, the maiesty of states, abate and chaunge the worthinesse of the person. Some againe challenge vnto themselues, whiche altogether Thracians. Demosthenes. Heraclitus.

Hipparchion. Ruffinus.

Cassius Seuerus.

they are as voyde of as Hipparchion, who when hee would haue contended with Ruffinus, had not a worde to speake, in so much that a prouerbe grewe by hym, applied vnto him that is more talkatiue then wise, Hipparchion is dumbe. Some againe with Cassius Seuerus, which though all his bookes were burned by Senatours, sayd that hee caried all his learning in minde and Memorie, which could not be taken away, vnlesse his life likewise shoulde be taken away. For my learning said he, is in my minde, and not printed in books. The greatest excellence that can be in man is memorie, and the next thing that approcheth immortalitie is memorie, and so nigh that if a man could but remember the end of the thinges, hee should neuer taste death, but he should liue for euer.



¶ Of the pilgrimages of Princes, and miserie of mortalitie.



THere is no beast vpon the earth, no foule in the aire, no fishe in the Sea, that seeketh his owne decay but manne: as by experience wee see all thinges to haue a care of their own liues. The Lion when hee feeleth himselfe sicke, he neuer ceaseth vntill hee feedeth vpon an ape, whereby he may recouer former health. The Goates of Creete feeding on high vppon the mountaines, when anye of them is shotte through with an Arrowe, as the people of that Countrey are most excellent archers, they seeke *Dictamum* an hearbe, and assoone as they eate anye thing of the same, the arrowe falleth downe, and the wound waxeth hole incontinent. There are certayn kyndes of Frogges in Aegypt, about the flood of Nilus, that haue this perceueraunce, that when by chance they happen to come where a fishe called Varus is, whiche is a great murtherer and a spoyler of Frogges, they vse to beare in theyr mouthes ouerthwart a long reede, whiche groweth about the bankes of Nilus, so when this fishe doth gape, thinking to feede vppon the Frogge, the reede is so long by no meanes can hee swallowe vp the Frogge, and so they saue theyr liues. If the Goates of Creet, If the Frogges of Aegypt haue this vnderstanding to auoyde theyr enimies, howe muche more oughtman to be circumspect of his life, which hath I say millions of enimies neyther seen nor knowne. We read in the first booke of Aelian, that the rude Swine, if at anie time by chaunce, they eate of that hearbe called Hioſciamus, which draweth by & by

Lion.

The Goates of Creete.

Frogges of Aegipt.

Swine.

the

the vaines so togither, ỹ thant they can stirre, yet they striue for remedie sake to goe vnder the water, where they feede vpon young Crabbes to recouer health. In the same booke ye may reade of a Sea Snaile whiche from the water doth come vnto lande to breede, and after shee hath egged shee diggeth the yearth and hideth her egges, and retourneth vnto the sea again, and there continueth xl. dayes, and after xl. dayes, shee commeth vnto the selfe same place where shee hid her egges, and perceiuing that they are readie to come out of the shel, shee openeth the shell, and taketh her young ones with her, vnto the sea. And thus haue they care & charge not onely of their owne states and liues, but also of others, and by some shewe of sense they amend that whiche is most dangerous and hurtfull. For the sely and simple mise haue this kinde of foreknowledge, that when anie house waxeth olde and ruinous, they forsake theyr olde dwelling and creeping holes, they flee and seeke refuge in an other place. The little Antes haue foresightes, that when penury and want of relefe draweth neer, they waxe so painefull and laborious, toyling and trauailing in gathering together victualles as may serue them during the time of famine. If these small creeping wormes, sely and simple beastes prouide for thē-selues, what shall we say of manne, the king and ruler ouer all beastes, who hathe not onely a bodye to prouide for, but also a soule to saue. More happie are these wormes and beastes in their kinde, then a number of Princes are. For that they by nature onely are taught to anoyde theyr foes, wee neither by nature, neyther by God ỹ cause of all goodnesse, can loue our friendes. Therefore verie well it is saide of the wise manne, that eyther not to bee borne, or else beeing borne streight to die, is the happiest state that can chaunce vnto manne. For liuing in this vale of miserie, wee see the Pilgrimages and trauell of life to be such, that better farre it were

A sea snaile.

Mise.

Antes.

were be a poze quiet man, then a buſie proude Prince. And ſith death is the laſt line of life, aſwell appoynted foz Princes as foz poze men, who in reading the liues of Emperours, Kinges and Princes, the Nobles of the woꝛlde ſeeth not their vnhappie States, which comming vnto the woꝛlde naked, and departing from the ſame naked, yet like proude Pilgrimes are buſie one to deſtroy another, not contented with coũtries and kingdomes, go from one place vnto another, from one countrie vnto another like Pilgrimes, to bee acquaynted with miſerie, and to ſeeke death. Alexander the great conquerour taking his voyage from his kingdome of Macedonia vnto India, to deſtroye all the woꝛlde, hee was in the Citie of Babylon preuented by Antipater & Iola his taſter and kinſman, with poyſon, and there hee died. Philopomen a great Emperour ſometime in Greece, being in priſon in Meſſena, taken in the wars, was ſo cruelly handled, that hee beſought Dinocrates which then was Prince of that Countrie, and conquerour ouer him, one draught of poiſon: thus he ỹ could not be content to be Emperoꝛ and ruler of Greece, was moued to ſeeke death in a ſtraunge Countrie amongſt his foes. Ladiſlaus king of Apulia endeuouring to ſubdue the Florentines, and ſeeking to bee king ouer the Florentines, loſt the kingdome of Apulia. Foꝛ by them was hee at length poyſoned, and ſo bereft of his owne kingdome and life. With this vnhappie kinde of death were many princes preuented: no leſſe threatened are theſe princes of their owne houſholde friendes, then of foꝛraine foes, no leſſe do their childꝛen, their wiues bꝛethꝛen and kinſmen, ſtudie to deſtroie them, ſometime foꝛ the kingdomes ſake, ſometime foꝛ hatred hidden, and moſt often pꝛouoked of theſe to ſpoyle them, as it is written, that Claudius Cæſar an Emperour of Rome, was poiſoned of his owne wife Agrippina. Antiochus king of Siria was poiſoned of his quæne Laodice,

Alexander.

Philopomen.

Ladiſlaus.

Antiochus.

dice, for that hee was in loue with Berenices king
Constantinus. Ptholomeus sister. Constantine the Emperour, the
sonne of Heraclius, being but one yeare a ruler of his
Empire, was poysoned by his mother in lawe named
Conradus. Martina. The very cause of the Emperour Conradus
death, which was Frederikes sonne, was the Empire
and rule of Rome: for Manfredus his Successour
made the Phisitions for money to poison him, that then
hee being the successour of the Empire, might beare
L. Vectius. rule. O vnhappie state of Princes, whose liues are de-
stred of friend and foe. How sore was *L.* Vectius set on
of Cæsar, to betraye Pompeius the great, which for
the loue and zeale that *P*ompeius had in Rome, Cæsar
began to malice *L*ucullus, Curio, Cato, & Cicero, for
their priuate loue towarde Pompeius. No lesse daun-
ger it is to be in fauour with princes sometime, then pe-
rilous, to bee princes. We reade of a Queene named
Rosimunda. Rosimunda, the daughter of king Cunimunda of Ge-
pida after that she poisoned Albonius king of *L*ongo-
bardes her first housebande, shee maried a prince of Ra-
uenna, named Helinges, which likewise she thought to
poison, but being warned in ỹ middest of his draught,
hee caused his wyfe to drinke the rest, which drynke
was the cause of both their deaths. How many noble
Princes in the middest of their Pilgrimages died that
Carolus. death: as *D*iocleſian the Emperour of Rome, *L*otari-
Aristobulus. us king of France, Carolus ỹ eight of that name, with
Hannibal. diuers others, as Hannibal prince of Carthage, Aristo-
bulus king of Iuda, and *L*ucullus Emperor of Rome.
Princes and noble men doe some time poyson them-
selues, least they should bee enforced of their foes to doe
Themistocles. what they would, as Themistocles being banished frō
his countrie Athens, when he did deserue wel life and
honor, being in seruice with Artaxerxes king of Per-
sia, poysoned him selfe with the blode of a Bull, in pre-
sence of all the Persians, least he should be compelled to

fight

fight in warres against Greece his countrye. Euen so
Aratus prince of Sicionia, perceiuing Philip the youn- Aratus.
ger, should banishe and exile him out of his Countrey,
was enforced to drink his owne death, out of his owne
hand. Euen after this sort, after long administration of
the common wealth, after great honour had, and after
Princely dignities possessed, with worthie renowme,
and fame receiued, did noble Socrates, learned Anaxa-
goras, worthie Seneca, & famous *Demosthenes* poison
themselues. Thus their pilgrimages were ended, and
their liues finished, their honor and dignity, their fame,
and renowne did purchase them death. Happie then are
those, whom the world knoweth not, who desire not to
be acquainted with the world, but quiet and contented
doe trauaile their pilgrimage. Had not Iugurtha thir- Iugurtha.
sted for the kingdome of Numidia, he had not slain his
two brethren Adherbales & Hiempsales, which were
partakers of the crowne, for the which, vengeance fell
vpon him: hee had not comme vnto cruell Marius hand
to bee subdued, neither had hee dyed in prison. Had not
king *Syphax* thirsted after the Empire of Rome, he had Syphax.
neuer bene taken captiue and prisoner with Tyberius,
where hee at length out of his kingdome dyed in pry-
son. Henry the third was of his owne sonne, named Henricus.
Henry, againe put in prison, where hee dyed. Aristo- Aristonicus.
nicus for all his bustnesse and great doinges, was van-
quished by ỳ Consull *Aquilius*, & put in prison where
likewise he died. In prison diuers princes ended life in
forraine countries. Diuers kindes of deathes, sundrie
plagues happen vppon princes, more then vpon any
men els, as orderly I meane to prooue by their Pilgri-
mages and liues. Some by fire, as the Emperour Pha- Phalaris.
laris of Agrigentin, who was burned with all his chil-
dren, and his wyfe in the brasen Bull, which Perillus Perillus.
made for others, and when *Perillus* first assayed this
newe inuented worke before all others, and after him

the Emperour him selfe was put therein. By fire was the Emperour Valentine burned of the Gothes: by fire was that famous Græke Alcibiades destroied in Phrigia, burned in bed with his woman Tymandra, after he had ruled Athens, and all Græce a longe while, this was his ende. Sardanapalus that great king, and last prince of Assiria, fearing to fall into the handes of Arbactus, and detesting to die by his enemies, made a solempne fire, where after his lewde lyfe, wantoninge in lust and following his desire, he burned him selfe: it was the ende of that renowmed man Hercules which conquered Monsters, subdued Serpentes, Lyons, Dragons, and wilde beastes, to dye by wearing of Nessus sherte the Centaure, which burned him aliue. To speake of Prince Boges, the deare friende sometime of king Zerxes, which when hee knew that he could not escape the hande of Cimon, and the power of Athens, he made a great fire, where he caused his wife and Concubins, his Children and family to be burned, and then his golde, siluer, and treasure, and last of all burned him selfe. Empedocles, Catullus, Lucatius, Asdrubal, and Portia died this death. I may not be tedious in reciting to many names, but to shewe & to write some, that did take a part of sundrie plagues, & diuers deathes. So desirous were men alwaies to become princes, so ambitious of honour, so greedie of wealth, that hauing the name of a king, they thought to auoide and escape that, which alwayes wayteth harde at the heles of Princes, I meane death. Were not princes hanged of their owne subiectes, which is the vilest and most ignominious death that can bee? Achæus king of Lidia, for that he troubled his subiectes with newe Taskes and Subsidies, was hanged of his owne Subiectes ouer the riuer Pactolus. Bomilchar, a prince of Libia, being suspected of his owne country-men the Carthaginians, that he had cõspired with Agathocles, vnto the annoy-

Alcibiades.

Achæus.

Bomilchar. Iusti. lib. 22.

aunce

aunce of the subiectes, was hanged in the Citie of Carthage, in the middest of the Market. Policrates who was supposed to be the happiest Prince, that euer reigned in Samos, who neuer sustained any losse by Fortune, at lēgth was by Oroetes the Persian, king Darius general, hanged in open sight of Samos. Herodotus doth affirme, that Leonides that famous kyng of Sparta, that long ruled the Lacedemonians w̄ great fame and renowne, was by Zerxes king of Persia, after his head was smitten of, commanded notwithstanding to bee hanged. Trogus doth write of Hanno, a Prince of Carthage, whiche flourished in the tyme of king Philippe, father to Alexander the great, whiche for his prosperous successe, Fortune, and lucke, that he hadde in all his attemptes, waxed to be suche a tyraunt that his owne people first bounde him with coardes, whipt him with roddes, pluckt out his eyes, brake hys legges, cutte off hys handes: and at last to recompence his tyrannie, they hanged him vp in Carthage. These were no meane menne, that thus were hanged in their owne Countrey, of their owne people: But honoure which is alwaies ambitious, doeth bring this to passe euery where. These Princes were in the middest of life, arrested by death, and by diuers kyndes of death. Some as you haue heard with poison, some with fire, some with hanginge haue ended theyr Pilgrimages, some againe were deuoured of theyr owne horses, as Diomedes king of Thracia was foode himselfe vnto those beastes, which before hee fedde with mennes bodies. The king of Eubæa for his tyrannie in Boetia, was giuen by Hercules to be eaten of his own horses. Licinius the Emperour, at what time he had appointed his daughter Herina, shoulde bee giuen to his horses to be eaten, he himselfe ministring her as foode vnto them, was torne in peeces. It happened that Neocles the sonne of that noble Græke Themistocles, was

Policrates.

Leonides.

Hanno.

Diomedes.

Licinius.

Neocles.

by a horse lykewise deuoured. This plague was not straunge vnto Princes, for they were alwaies subiect vnto all kinde of deathes. After that famous Prince Metius. Metius Captaine of the *Libians*, had broken with the Romains promise of truce and amitie, hee was afterward, as Liui doeth witnesse, taken and drawn of foure great horses aliue, at the commaundement of Tullus Hostilius being then king of Rome. King Theseus sonne Hippolitus, beeyng then falsly of his mother in lawe Queene Phædra accused, flying to auoyde the the furye and rage of his father at the requeste of the Queene, was torne in peeces of wilde horses. But let vs passe further, and then wee shall reade, that some a-gaine, euen as the aforesaide Princes were deuoured of horses, were of Serpentes stonge vnto deathe, as Laocoon. *Laocoon* that worthie Troyan, was in open sight, of two Serpentes destroyed, yea, that famous and warlike woman Cleopatra. Cleopatra Queene of Aegypt, after her louer and friend Marcus Antonius was conuicted by *Augustus Cæsar* the Emperour, she had rather to bee ouercome with Serpentes, then subdued by Cæsar. With this death was Opheltes. Opheltes *Lycurgus* sonne, king of Menea vanquished. Againe some of wilde Boares, and raging Lions perished, as Anceus king of *Samos*, & Paphages king of Ambracia, perished in the like miserie, the one by a Boare, the other by a Lyon. Some by Linus. Dogges, as Linus Apollos sonne. *Plinii* in his seuenth booke, maketh mention of a Queene in Bythinia, named Cosinges. Cosinges, king Nicomedes wife, whom her owne Euripides. dogges slue, and tare in peeces. Euripides that learned Greeke, comming in the night time, from Archelaus king of Macedonia, with whom he had bene at supper was by an ill willer of his mette, named Promerus, which set his dogges to mangle him vnto death. Euen so were Heraclitus and Diogenes both Philosophers, by dogges likewise killed. I may not forgette so greate

a Prince as Basilius the Emperour of Macedō which in hunting amongest his Lordes & nobles, yea, amongst thousandes of his Commons, he onely meeting a Hart in the chase, was prickt in the legge, and so dyed. As for Seleucus king of Siria, sonne vnto Antiochus, surnamed the God, and *Bela* king of Pannonia, they were both throwne by their horses, and so dyed. If these mischaunces happen vnto Princes in the middest of their glory and state, what is it thē but miserie of mortalitie, and pilgrimages of Princes, sithe nothing expelleth fate, nor can auoyd death. Some so wearie of life, some so fearefull of death, ỳ they threw them selues into waters to be drowned, others for all their diligent feare, watching for death, were moste shamefully, notwithstanding by death preuented. Frederick the Emperour marching towardes Jerusalem, after that hee had taken Citties and Townes in Armenia, in passing through a little riuer, he was drowned. Decius that noble and stoute king, enforced to take his flight from the Gothes, with whome hee then was in warres, was drowned in the Marshe ground. Marcus Marcellus after that he had bene a Consull in Rome three tymes, before the third warres betwirt the Romaines and the carthaginiās, was likewise by a shipwrack cast away. How many noble Princes wer drowned with Pharao kyng of Aegipt in the redde sea, we reade in the sacred Scriptures. Howe many againe that seas and waters spoyled from life, we reade of, which altered the names of the Seas and waters, when they were drowned, with their own names. As by Aegeus king of Athens death, the sea Aegeum was called. By Tirrhenus death king of *Lidia*, the sea was called Tirrhen: And so king Tyberinus, altered the riuer named Aelbula by his death, to be the riuer of Tiber. Again ỳ sea Hellespōt, by a woman named *Helle*. The sea Hesperides, by ỳ maids called Hesperides: So by Icarus and Myrtilus

Basilius.
Seleucus.
Bela.
Fredericke.
Decius.
Marcellus.
Aegeus.
Tirrheus.
Tyberinus.
Icarus.

Myrtilus. Myrtilus, the sea of *Icarus*, and the sea Myrton were spoken. To many were by waters spoyled, as wee see daily by experience. As for hunger diuers Princes againe died, yea, compelled to eate their own flesh as Erisicthon and Neocles a Tyraunt of Scicioma, which for his cruell tirannie vnto Athens, tasted of the same feast himselfe. It is written in Curtius, that Queene Sisigambis. Sysigãbis king *Darius* mother died of hunger. Who so readeth Chronicles shall finde diuers mischances happen vnto Princes, from time to time, for that they bee enuied at. For Vlixes the Greeke, least any offspring of Hector shoulde rise in Phrigia, to reuenge the fall of Troye, and his countrey, caste Hectors sonne Astianax ouer the walles aliue. Euen as sometime *Lycurgus* king of Thracia was of his owne Subiectes, throwne headlong into the sea, for that hee first mingled water w̃ wine. Howe many famous and noble Princes were Pyrrhus. stoned, and by stones dead, as valiaunt Pirrhus king of the Epirotes, being in warrs with Antigonus, was slaine by an olde woman with a tile stone at *Argos*, Pyrander. Pyrander at that time the Athenians warred against Eumolpus, for that he feared famine, hiding the wheat from his souldiers, was therefore of them stoned to death: Euen so was Cinna the Romain, at the wars betwixt the Frenchmen and Rome, for the like thyng Cebrion. stoned vnto death: stout Cebrion, king Priamus sonne was slaine by a stone of Patroclus, at the siege of Troy, Cygnus. so was Cignus of Achilles at the same time. O vnstedfast fortune, that little stones should ende so many famous liues of Princes, O vnprudent Princes, that know not how nigh alwayes ye are vnto death. Howe many did God punishe, and plague with sodaine death Mythridates. for their offences and misliuing: as Mythridates kyng Nicanor. of Pontus, Nicanor the sonne of Parmenio king of Macedonia, as Curtius in his 6. booke doth write, dyed Sertorius. sodainly. Sertorius was slaine sodainly at a banquette

by

by Vpenna. The Emperour Heliogabalus was killed vpon his stole at his easement, and throwen into Tiber. Heliogabalus.
Carbo a noble Romaine after that sort, while he was easing himselfe vpon his stole, was commaunded to be murthered by Pompeius. Carbo.
That renowmed and famous Conquerour Iulius Cæsar, was in the midst of the Citie of Rome, where he was Emperour, yea, in the Senate house murthered and mangled of Brutus and Cassius. Cæsar.
Diuers Consulls in Rome died this death, as Fabius Maximus, Gurges the Senatour, and Manlius Torquatus, euen at his supper died presently. Gurges. Manlius.
Thus some with Thunderbolts did God likewise punish, as prince Capaneus slaine at the warres of Thebes. Capaneus.
Tullus Hostilius king of Rome, was with a Thunderbolt, for his insolencie and pride slaine. Tullus Hostilius.
Zoroastres king of the Bactrians, the first inuentor of Magique, was likewise by that kinde of death ouertaken. Pride in princes was the only cause of their falles, insomuch that the Poets faine that the great, monstrous, and huge Giant named Enceladus, for his proude enterprise against Iupiter, was throwen with a Thunderbolt, vnto the bottome of Aetna, a fiery and flaming Mountaine. The vncertaine state of princes, the flattrie before, and the enuy behinde, is seene and tried by their death. Who liueth so short a time as a Prince? Who dieth so straunge a death as a Prince? Who liueth in care? Who dieth liuing but a Prince? Was not Sergius Galba, and Commodus the sonne of Marcus, surnamed Anbilius, Galba. Commodus.
two Emperours of Rome, the one by Otho strangled in the Market place of Rome, the other prisoned by Martia his owne Concubine, after he ruled Rome xiii. yeres? Was not, I say, Lentulus beeing taken in conspiracie with that wicked Cateline, slaine and mangled at the commandement of Cicero, who then was Consull at Rome? Lentulus.
Likewise Cethegus, Gabinius, Cepharius, & Stabilius, for that they rebelled with Catelin, were

appointed by the Senatours to bée strangled in prison. Nothing so vncertaine as the state of princes, nothing more deceiptfull then princes againe as well prooued by
Minoes. histories: For Minoes kyng of Creete trauelling after Dedalus vnto *Sicilia*, was there of his great frend king
Cocalus, as he supposed, slaine through deceipt: euen so
Alebas. was Alebas chiefe gouernour of Larissa, a citie in Thessalie, murthered of his owne souldiors. The desire that men beare vnto honour and dignitie, is commonly ac-
Spu. Melius: companied with death, as Spu. Cassius, & Spu. Melius for the greedines vnto the Empire of Rome, were both worthily beheaded. God hath shewed iust vengeance vpon princes for their iniquitie, with plagues & Pestilences, which spoiled the Emperor Constantine, & the
Constantine. Empresse his wife Zoæ, and by this were Marcus An-
Alphonsus. tonius, Alphonsus, and *Domitius* iustly and worthely punished. God hath wonderfully punished the pride of princes, euen with shamefull and horrible death, that Lice and Vermine consumed their bodies a liue: As
Arnulphus. Maximilian the Emperour, Arnulphus, Honorificus
Honorificus. king of the Vandoles, and Herode king of Iewrie, were eaten vp a liue with vermine and wormes. Plini and
Silla. Plutarche, saie that proude Silla, which sore plagued Rome and Italie, had all his flesh conuerted vnto Lice and so died. Herodotus doeth likewise report of one Pheretrina a Quéene of *Barcæans*, that of this filthie and horrible death died. GOD gaue them ouer in the middest of their pleasure, euen eatyng and drinkyng, as Septimus and Valentianus, two famous Emperours died of surfet, for want of digestion. Archesilaus died presently with one draught of wine. What is the life of Princes, but an vncertaine Pilgrimage, which scant feeth his daies fully by nature graunted as we see how, and after what sort they dye daily euery where. There was great difference betwéene the Pilgrimage of Vlisses and his fellowes, whiche Circes

the

the Witche did chaunge vnto diuers kindes of beastes, for that they knewe not what Pilgrimage meante, and Vlisses himselfe kept his naturall shape and frame. And for that in his Pilgrimage hee was wise, and painfull in his life, hee did learne of Æolus Phisick, of Circes Magicke, of Calipso Astronomie, and that vnder colour of fables. That pilgrimage is onely appointed vnto manne, to knowe himselfe, and to serue his God: diuers learned Philosophers, as Pithagoras, Democritus, Anaxagoras trauelled from Greece vnto Ægypt, vnto Persia, vnto Caldea, and to diuers other countries for knowledge sake. Anacharsis from colde Scythia, made his voiage to Athens for learnyng. Apolonius from Rome went ouer Caucasus vnto India, vnto Assiria, to knowe more Philosophie. Yea, women are famous for their pilgrimage therein, as Saba came from Æthiope, the farthest part of the worlde, to heare Salamons witte, and to learn wisedome. Cornelia from Rome being a noble woman, went vnto Palæstina to heare saint Hierome teache Christians. The Pilgrimage that Solon made for Athens, that Licnrgus made for the Lacedemonians, that Architas made for Tarẽtum are commended. The trauell that Pittacus toke for the people of Mytilæna, that Cleobulus toke for the Rhodians, that Bias and Thales toke for the people of Ionia are praised. We are born not for our selues, but for our countrey and friendes, for them wee ought to trauaile. For this cause became Plato, from a famous Orator in Athens, to bee a renowmed souldiour at the besiegyng of Corinth, and Tenagra: For this cause went Socrates Platoes maister to Amphipolis, and Potidæa two great Cities in Delos, to fight for his Countrey. Philosophers were not alwayes occupied with Bookes, but when time serued, they were seene in armes, as Architas was fiue times generall amongest the Tarentines. Tyrtæus elected graunde Capitaine a-

Pitha.

Apollo.

Saba.

Cornelia.

Pittacus.

Plato.

Socrates.

Architas.

Tyrtæus.

Xenophon. mongſt the Lacedemonians, Xenophon whom Thucidides highly aduanceth, one of the chief Souldiours of king Cirus. What cauſed the Philoſopher Zeno to reſiſt the princely power of king Antigonus? What moued Bias to withſtand the force of kyng Aliates? In ſine what made Phocion, Ariſtides, Themiſtocles and others to become ſouldiours, to ſtand in armes againſt their enemies? the loue of Athens. The pilgrimage of this our life is nothing els, but a continuall trauell vntill we come to our laſt iourney, which is death, then is the ende of all pilgrimage, and iuſt account to be made for the ſame.

¶ Of diſsimulation and Craft, of Subtiltie and Deceipt.

Diogenes.  hat Cinike Philoſopher Diogenes, making himſelfe ignoraunt ſometime in that, which hee knew beſt, was wont in banquets and feaſtes, to ſay, if any man had demanded what kinde of meat there were, I cannot name it, but I can eate it, and ſo woulde paſſe to anſwer any thing truely with diſſimulations. So likewiſe Sigiſmonde the Emperour woulde ſaie, that hee that

Galba. could not diſſemble, could not rule. At what time Galba a Citizen of Rome, had bidden a gentleman named Mecænas vnto Supper, perceiuyng the gentleman to bee in loue with his wife, fained himſelf a ſleepe, for that Mecænas might ſhewe ſome part of his will, and loue

Mecænas. in the meane ſeaſon: while his wife and Mecænas were in talke, and he himſelfe diſſemblingly ſlept, came one of his ſeruaunts, to take ſome thinges away from the table, ſuppoſing his maiſter had beene a ſleepe: vnto whom

whom his maister saide, well you harlet, though I see not Mecænas, yet I see you, I sleepe vnto him, and not vnto you. The like dissimulation was betweene Demosthenes and Archias, at what time hee fled Athens, for feare of Antipaters displeasure, & went vnto the Isle Calauria, where in the Temple of Neptune he hid himselfe vntil Archias came, and promised him what honour and dignitie he should haue, if hee could come vnto Antipater, and with faire wordes he dissembled with Demosthenes, that he came for the purpose from the king vnto him, *Demosthenes* perceiuing his dissimulations, and craftie meanes, answered plainely, to moue him vnto anger, and saide: Thou of all men couldest neuer play vpon the stages, playing thy part then where trueth is oftentimes opened, and now at this time, thou canst not be an Orator to perswade me: whereat Archias waxed angrie, and threatned to hale him out of the Temple, vnto whom Demosthenes answered: Now perforce thy dissimulation is chaunced vnto trueth. I might hereon stay, to note the great dissimulations betweene Metellus and Scipio, which was so great that Metellus faigned that Rome was happie, that Scipio was borne therein, and yet was his mortall enimie all the daies of his life. In like case Fredericke an Emperor sometime of Rome, at what time the Senators would goe sit about the state of the Citie, would say, before you goe into the Senate house, cast away from you two thinges that you carrie with you, and being demaunded of the Senators what two thinges were they, hee saide, Simulations, and Dissimulations. In this Philippe of Macedon did differ much from his sonne Alexander, insomuch that Alexander would consent to nothing, but to magnanimitie and trueth, and his father to all kinde of falshod, as was seen by subduing of the Sarunsians, & the Cities of Thracia, who vnder colour of peace, commanded his

Demosthenes. Archias.

Metellus dissimulation.

Alexander.

Souldiours to bring vnder their clokes, euerie one a coarde, that at what time king Philip made silence to speake, the enimies being attentiue to heare, he retched forth his right hand, for a watchworde to his Souldiours, sodainly to bind with their cordes their enimies, and to bring them captiue to Macedonia. The like craft vsed Alcibiades amongst the Agrigentines, faining that hee had to speake for the common profit, as well of Athens, as of Agrigentum, calling them into place, as though hee would open some thing necessarie vnto them, had the Greekes readie in the meane time to take the citie and to possesse their substance by this craft. Such craft vsed Thrasillus, to take the Citie Byzantium: such deceipt vsed Zopirus, to ouercome Babylon: such did Tarquinius the sonne of Sextus Tarquinius practise against the Gabians, who when hee perceiued, that his father might by no meanes subdue them, he imitated Zopirus craft, making the enimies to beliene that he was ill handled, and cruellie vsed of his father, and that hee knewe well how to deceiue his father, and to betray him vnto them, they being readie to beliene Tarquinius, made him chiefe of their companie: he straight sent to his father messengers, to signifie vnto him, that he might doe his pleasure with his enimies. The olde Tarquinius vnderstanding the craft, and subtiltie of his sonne, brought the messenger vnto a faire garden, mistrusting like a wise Prince the matter, gaue this subtill warning vnto his sonnes embassador. Walking vp and downe the garden with diuers noble men, hee with his staffe beat the chiefe flowers of the garden, saying vnto the messenger fare well, tell my sonne what I doe, and bid him doe accordingly: thus young Tarquinius perceiuing his fathers mind, slue the best of his enimies, oppressed the chiefe men, and betraied the Citie vnto his Father. By this meanes and like craft Conon the Athenian, de-

Philippe.

Alcibiades.

Tarquinius.

Conon.

ceiued

ceiued the Persians in Ciprus. The subtiltie that Pysistratus vsed, to beguile the people of Megæra, & Hannibal in Italie when he subdued Tarentum, are to like effect, insomuch that Hannibal was wont to say, when the Romanes had againe won Tarentum: *Eadem arte qua prius cepimus, Tarentum amisimus*: For by craft Hannibal vanquished the Tarentines, and by craft did the Romanes win the same againe. Antigonus deceiued the Citizens of Corinth, vnder the colour of marriage, betwixt his sonne Demetrius, and Alexanders wife, who then was a widow, & a Queene in Corinth: for in the midst of triumphes, & preparatiõs to the marriage, Antigonus by deceite toke the Castle, commanded his souldiours in armes, & proclaimed him selfe king in Corinth. In the same booke of Poliænus, the like historie is writen of Lysander of Sparta, and Nearchus of Crete, the one promising to the inhabitants of Miletum, his aide and helpe, in defending their liberties: the people giuing credite vnto a kinges promise, trusted to haue Lisander their speciall friende, they founde him their mortall foe, for hee deceiued them thereby, and tooke the citie of Miletum vnto him selfe. The other sailing vnto the hauen of Telmessus to renue frendship with Antipatridas, who then gouerned the Citie of Telmessus, vnder the couloure of frendship, hee had his men of armes readie on the Sea, to destroy his friend, & to take the citie vnto him selfe. This deceite was not onely seene in warre, where much falshood and periurie is practised, but in all things men vse craft, according to the prouerbe, There is craft in daubing. To speake of Theodectes craft towarde his maister Aristotle, to spoile him priuilie of his glorie: to speake of Sertorius deceipte, in winning authoritie among the common people: to describe the meanes that Dionisius vsed to get money amongst the Siracusans: or how Pythius deceiued Cannius in his bargaine of Fish: or

Antigonus.

Lysander.

how

how Darius became king of Persia by neighing of a Mare: and a million more of such deceites and crafts, I will that the reader read Poliænus, where he shall haue enough of falshood. But because craft is vsed diuersly, I will somewhat touch those that vsed craft, in altering them selues into forme, & shape of women, some for filthy lust, some for vertues sake, some for vice. What kind of dissimulation was in Sardanapalus King of Siria, to forsake the Empire, to forgoe his kingdome, to become from a Prince, like a woman to spinne and carde with his concubines, and so from the shape of a man, to dissemble himselfe to be a woman? What kinde of dissimulation did that renowmed and mightie Hercules, euen the offspring of ỹ Goddes, & sonne vnto Iupiter, vse after that he tamed monsters, slue Giants, ouercame Dragons, Lions, wilde beastes, and yet to translate him from a champion and a conquerour, in a womans apparel, formed himselfe a woman, with such cautel and craftie dissimulation, that he serued Omphale Quéne of Lidia like a woman, in the apparell of a woman at the whéele, at the cardes, at Omphales commandemẽt. What kind of craft vsed Clodius, to bring his purpose to passe, with Pompeia, Cæsars wife, likewise dissembling him selfe to be a woman, as Cicero tanteth him in an Epistle that he writeth vnto Lentulus, where hee saith that Clodius dissembled with the Nimph *Bona dea*, as he was wont to vse the three sisters. Thus Clodius would at all times goe vnto Pompeia, in the apparrell of a woman to vse such feates, that made Cæsar to deuorse his wife Pompeia. O dissimulations, cautelles, craftes, as they are most euil to practise wicked thinges, so are they of the contrarie, most necessarie to do good. For example, Euclides vsed the like craft as before, but to a better purpose: where they practised this feate, to feede lust, to pleasure affection, hee vsed it to sée Socrates, to reade Philosophie, and to learne wisedome

Sardanapalus.

Hercules.

Clodius.

Euclides.

dome. For there was a Law betweene Athens & them of Megaris, for the great hatred that the one bare vnto the other, that whosoeuer came from Athens vnto Megaris, should die: and whosoeuer would goe from Megaris vnto Athens should likewise die. This death feared not Euclides so much from his purpose, but the loue that he bare vnto Socrates, vnto Philosophie, and vnto wisdome, so emboldned him that hee woulde in the night trauell from Megaris vnto Athens, in the apparell of a woman, lest hee should bee knowen, and returne before daie from Athens, vnto Megaris again. This dissimulation and craft of Euclides was farre better, and more to bee commended, then the doinges of the forerenowned princes. Better is Semiramis Queen of Babilon thought of, in that she perceiuing her yong sonne Ninus, to bee too tender to gouerne the stoute Babilonians and Assirians, & knowing the nature of the people to bee impatient of a womans gouernement, became in apparell like a man, and ruled the kingdome, vntill her sonne came vnto ripe age. More praise ought Pelagia haue a woman of Antioch though shee fained her selfe to bee a man, and dissembled with the worlde in that case, yet this was to auoide pleasure and lust, and to liue chaste and solitarie, without the companie of men. For this cause is the Greeke virgine Marina, and Euphrosina a maide of Alexandria worthilie preferred before Cleocritus & Clisthenes, for y they went in the apparell of men, to liue in the wildernesse, to auoide lust and sensualitie: the others went in the apparell of women, to beguile women. Cælius doth report that certaine women as Mantinia, Lasthenia, Axiothea, and Phliasia would come in their apparell like men, to heare Plato reade Philosophie in schole. The cause of their dissimulations was vertue and honest life: The cause of the others craftes and dissembling feates, was vice and ill life: so that dissimulation is both good and

Semiramis. Iusti. lib. 1.

Pelagia.

Marina. Euphrosina. Clisthenes.

Phliasia.

bad. For we reade at what time the launcing laddes of Grœce, had determined to fetch home againe faire Helene Menelaus wife from Troie, where shée was rauished by Paris king Priamus sonne, that then Achilles the stoutest, and worthiest of all the Grœkes, while yet he slept in the tent of Chiron, his mother Thetis, whom the Poets faine to be a Goddesse, sodenly toke him from Chirons house, and changed his apparell like a woman, and appointed where hee should hide himselfe with the daughters of king Lycomedes, where he got on of them with childe, of Pyrrhus, who was Deidamias sonne, and commanded him to betraie him to no man, for shée knew that her sonne Achilles should die in Troie, if he would goe thether. There Achilles was a long while, at the commandement of his mother Thetis, vntill the Oracle was giuen that the citie of Troie shoulde neuer bée destroied without the help of Achilles. Vlisses being most subtile and craftie, taking vppon him to séeke out Achilles, toke a little Coffer full of fine wares méete for women, and a strong bow and arrowes: thus when Vlisses came vnto king Lycomedes daughters, though he knew Achilles to be there, yet because he was in the apparell of a woman, hee knewe him not, and therefore shewed his fine ware vnto the kings daughters, hauing a strong bow bent by him: while Deidamia and the rest of her fellers, viewed the glistering ware of Vlisses, Achilles stept by, and toke Vlisses bow in hand, and drew it, whereby Vlisses séeing him drawe so stronge a bow, straight perceiued, that he was Achilles. And thus one craft beguileth an other, one deceipt deceiueth another, and one dissembling man findeth out an other. For by this meanes of craftie Vlisses, was the dissimulation of Achilles knowen. I might haue iust occasion heere, to speak of those that were much giuen vnto soft clothing, gaie apparell, and delicate fare, as Aristotle the Prince of Philosophers, delighted to goe braue in gorgious apparell,

Chiron.
Thetis.
Achilles.
Vlisses.
Dissimulation.
Aristotle.

parell, with Chaines and Rings, and had herein great felicitie. Demosthenes and Hortensius, two famous and noble Orators, the one of Athens, the other of Rome, went so trimme and fine, in their clothes, with such neat and wantõ gesture, that L. Torquatus would often call Hortensius Dionisias sonne, for that shée had great pleasure in dauncing, and gestures of bodies. But I will omit suche, and speake of dissembling persons, who thinking to hurt others, destroyed themselues, as that strong Golias contempning all Israell in force and strength, Dauid a silly man ouercame him. Hammon was hanged vpon that galowes, that hee prepared for Mardocheus: euen so Absalon going about to destroy his father king Dauid, was hanged by the haires of his head, by Gods appointment. Hortensius.

¶ Of Famine.

CICERO in his first Booke of Tusculanes questions doth note the saying of Socrates, that hunger was the beste sauce for meate, and thirste the beste occasion to drynke. Wherefore kyng Dionisius the tyraunt, hearing muche report of the Lacedemonians fare, and speciallye of their Poddage, which was called Ius nigrum, the blacke Poddage, bought a Cooke of the countrey for his seruaunt, to diet him in the ordinaris fare of the Lacedemonians, whiche after much paine taken of the Cooke, in makyng these foresaide Poddage was had, hée brought a measse thereof vnto the kyng, who sore longed for it: but assone as hée tasted of

it, hée powred it againe out of his mouth verie angry with the Cooke, saying: Is this the famous fare and Princely Poddage, that the Lacedemonians so muche bragge of, my dog should not, said Dionisius, eate this: the Cooke perceiuyng the gluttonie, and excesse fare of the kyng, saide: O Dionisius whensoeuer thou eate of this Poddage, thou must bring fit sauce for this meate, which is a Lacedemonians stomack, for the Princes of Sparta haue more pleasure in this kinde of fare, then euer kyng Midas had in his golden banquettes. What maketh any meate sweete, hunger? Or what causeth man to feede pleasantly, hunger? What causeth anye drinke pleasaunt, thirst? For at what time Darius was enforced of meere thirst to drinke of a lake, all defiled with stinkyng carkases of deade souldiors, being then in warres, and compelled then to take his flight, hée said after his draught, that he neuer dranke sweeter drinke in his life. Though this king was a proude prince ouer the Persians, and had all kinde of wines at commandement, yet his excesse and abounndance then, his want and penurie now, his small stomacke then, & his thirstie stomacke now, was the onely cause of this noble drink, which he so much commended, and preferred before all the wine that euer he dranke before. Euen so reported kyng Artaxerxes in his warres, when his victuals, and all were spoyled by the enemies, of a fewe drie Figs, and of a peece of a Barley loafe, vpon which hée fed so hungerly, that he spake after this sort: O good Lord, of how greate a pleasure haue I been all this while ignorant? Lisimachus likewise beeyng in warres in Thracia, against Domitianus the Emperour, where hee and all his Souldiours were kept so long without drinke, vntill hée was so thirstie, that hée was enforced with all his hoste, to yeelde as captiues to the Emperoure Domitianus, and now beeing in captiuitie, hauyng a draught of drinke of the Emperour, he saide: O GOD

Darius.

Ciceronis. lib. 5. Tusc.

Artaxerxes. Brusonius. lib. 2. Cap. 41.

Lisimachus.

that

that I should make my selfe from a king to be a captiue: from a noble Prince of Greece, to be a bond slaue vnto the Romanes, for one draught of drinke: See what hunger and thirst is: how it hath made kings to yeeld, princes to be vanquished. Yea it hath made king Ptholomie in his owne kingdom and countrie the kingdom of Ægypt, to commend a peece of bread, which was giuen him in a poore cottage, and to say that he neuer eat better meat, nor more comfortable cheare in al his life, then that peece of breade was. It was the verie order of that noble Emperour Iulius Cæsar in all his warres, more with famine, then with sword, to vanquish his enimies. For this famous warrier would often say, that euen as the Phisition would vse his pacients, so would he vse his enimies. The rule of the phisition is, to make his pacient fast to recouer his health. The order of Cæsar was, to keepe the enimie from victuall, to make them yeeld. Great is the force of famine, as by histories wee reade, that when king Cambises marched towardes the Æthiopians, he endured great scarcenesse of victuals, such penurie, and want of foode was among the souldiours, that they agreed with them selues to kill the tenth throughout all the host, to allwage hunger, in so much that it continued so long, that Cambises the king was in great feare, lest the lotte should at length happen vpon him, and so to bee eaten of his souldiours. Saguntus a Citie in Spaine, sometime as Eutropius doth witnesse, in great amitie with the Romanes, was besieged of the Carthaginians so long, that all the Citie was brought vnto such famine, that the Lordes and the Captaines of the Citie, made a great fire in the market place, and there brought all their wealth and substance, and threw it into the fire, and after made their wiues, and then their children to bee burned, and last of all the chiefe Lords and Captaines, ended their liues in flaming fire, lest they shoulde come

Ptholemie.

Iulius Cæsar.

Cambyses.

Saguntus.

vnto the enimies hand: so great was that famine, that that it was before prognosticated by a woman brought to bed, whose childe as soone as hee was borne, entred vnto his mothers wombe againe. The like calamitie happened in Caligurium, a Citie where Quintilian was borne, which being likewise long besieged of Cn. Pompeius, to bring them in subiection, and to kepe promise with the Emperour Sertorius, they lacked victual and waxed so hungrie after, that all kinde of beastes being slaine, they were enforced to eate their owne wiues and children. It was seene in Ierusalem, when that it was destroyed by Vespasian the Emperour of Rome, and the Romane souldiours, how that the mothers were compelled to eate their owne children, for verie hunger, for their small and tender bones, were left as a shew of their miserie. Plini in his eight booke of naturall histories, saith, that when Hannibal laid siege vnto the citie Casilinum, the Romane souldiours were in such hunger, that one Mouse was solde for two hundred peeces of siluer, and he that solde the Mouse dyed himselfe for hunger. The Athenians likewise were brought vnto such hunger by Silla, which afterwarde was Dictator in Rome, that one bushell of wheat was solde amongst the souldiours for a thousand Drachmas, the common souldiours being poore, for want of money one way, and sore plagued with hunger another way, were compelled to eate the greene grasse of the fieldes, about the Citie of Athens, and to gather the Mosse of the walles of the Citie and eate it. This Citie of Athens was often times brought vnto that miserie, as by king Demetrius, king Philip, and his sonne Alexander the great. So much was famine feared amongst the auncient Grækes, that they vsed in the time of abundance, to scourge famine with rods out of their houses, saying: *Foras famen intro diuitias*, a waye pennurie, come in plentie. We reade in Q. Curtius, that Alexander

Vespasian. Cap. 57. Athens. Alexander.

lexander was driuen by hunger to eate his Camels, Elephants, and other huge beastes that caried the traines for the warres. Such hunger and famine did happen among the Lacedemonians, that the Citizens of Sparta were so hungrie, that they eate the verie Serpents that were dead a long while, which multitude of Serpents, which before were drowned, did presage this greate calamitie to come, of whom the people Sparta, though they were dead a long time, yet most hungerly fedde them selues, and mitigated the rage of famine. Doda king of Siria besieged a great famous citie in Iewrie called Iora, where the miserable mothers were of mere hunger, enforced to feede of the bowels of their owne children. Not much vnlike was that horrible and cruel famine, in the country of Apulea, where the souldiours being driuen of the French men, then their enimies in warres, were compelled to take the skinnes from their Bucklardes, and to warme and boile the hard hornes, and to eate them. To entreat of the wonderfull calamities, miseries, and plagues that happened through hunger, the charge thereof were too much, too manie authorities are manifest in this behalfe. Antonius whom Augustus Cæsar could neuer vanquish with force of armes, was driuen to yeelde in Etruria, in a Citie called Perusia, by hunger and famine. Wherfore that noble Athenian Nicias, allwaies thought the easiest waie, the spœdiest cause of yelding vnto the enimies was famine, which he shewed at Melos, a Citie of Thessalie, whereby he made the Citizens to yeelde by hunger. O raging force of famine, O terrible miserie of man, which compelleth the parentes to eate the children, the children to kill their parents: what beast was spared euer, when this happened? The people named Hymmi through hunger were constrained to eate their owne Dogges, as the Macedonians

Doda.

Perusia.

Hymmi.

nians sometime fedde themselues with Camelles, Elephants, Horses, and such like. What hearbe was vnsought? what root was not founde, to fede this cruel monster? Sabellicus doth witnesse, of dearth that chaunced in his time, that in some partes of the countrie of Flaminia, and about the fieldes called Piceni the common people did liue by grasse and hearbes, and by such like that proceeded from the earth. Thus was the world euer plagued with famine, as with that monster that spoileth and deuoureth it selfe, as we reade of diuers that did eate their owne armes and flesh. Againe in the sacred scripture, diuers examples we haue of the like sent from God, to plague man. But euen as hunger one way is most excellent, if meate may bee had, so hunger an other is most terrible, if the same faile. Therefore Stratonicus neuer went to bed without a cup of drinke by him, not for that he thirsted when he went vnto bed, but lest hee should thirst in the bed, and so be compelled to doe some iniurie with one or other, for that hee wanted drinke. So did Alphonsus King of Arragon, when hee saw the poore countrie man, greedely feeding on Grapes, he saide, for that hee could not be hungrie: O would the goddes had framed me to be such a one as this is. So that hunger is good vnto those that want the same. For Gnefactus king of Ægypt, hauing his men of armes in the deserts of Arabia wanting victuals waxed so hungrie, that the poore fare and simple cheare, that hee got amongst the countrie men, was so acceptable vnto him, that hee set vp a table for a monument of the same, in the Temple of Iupiter in Thebes. Of diuers famines we read in scripture, that Abraham fledde from the lande of Chanaan vnto Egypt: and Isaac driuen by famine vnto Abimelech king of the Palestines, and all the sonnes of Iacob, were enforced to goe to king Pharao, where their own brother Ioseph ruled as chiefe Officer. Famine is appoin-

The fieldes of Piceni.

Stratonicus.

Alphonsus.

Gnefactus.

appointed for a iuſt ſcourge to ſin, as appeareth by Dauid, who for cauſing the people to be numbred, had leaue to chuſe either plague, famine, or warres, which are the inſtruments to puniſh offendours.

¶ Of warineſſe.

WE leaue Apollo in Delphos, and Iupiter in Bœtia, with their wiſe aunſweres and Oracles: we will not ſpeak of Socrates, Solon, and thouſandes ſuche as were counted & knowen wiſe, and diſcrete amongſt the Grekes and Gentiles: wee will onelie entreate of thoſe worldly and naturall wiſe men, which by their prudent pollicie, and wary practiſes haue greatly aduanced their fame, as well in diſcourſing and banquiſhyng their enemies, as alſo by inuentyng ſuch ſleights and ſnares, for the obteyning of the ſame, as theyr wittes thereby were worthily commended. As Hannibal perceiuyng the courage, and ſtrength of the Romanes, vſed this wittie feat: hee gathered a great nũmber of Serpentes, and put them in huge veſſelles, and made them to bee brought vnto the fielde amongſt his Souldiours, commaundyng the Captaines and chiefe officers, to throwe the ſame into the face of the enemies, who beeing thereby aſtonied, forſoke and fledde the fielde, as menne berefte of wittes, ſpoyled of ſenſe, and almoſte in diſpaire of themſelues, thinking Deuils, and not men to be the Souldiours of Hannibal. Of the like wiſedome was kyng Cirus, who beeing in his tentes, and readie to pitche fielde the nexte daye with the Meſſagetes, commaunded his ſouldiours to bee in a readineſſe, that night to flee their tentes, leauyng be-

Hannibals ſleights.

Cirus craft.

hinde, their victuals and substance, that the enemies being buste about the spoile, and giuen vp to banquetting, and Carousing of wine, hée with all his armie might vnwares returne, and findyng the Massagets more grédie of the spoile, then readie for their enemies destroy and kill them, as it came to passe. So that in wars, saieth Salust, witte doth as muche good as strength, pollicie is better accepted then power: and as Virgill saieth, so that victorie bée gotten, men waie not whether it be through courage, or through policie. For Sertorius that worthy Emperour and capitaine of Rome, was wont by lyes and letters, by dreames and outwarde religion, by all meanes possible, fainyng and inuenting thousande wayes, to stirre his souldiours to courage. The inuention of witte is muche, and so diuers, that too much it were to repeate. How Sicionius deceiued Xerxes with all his souldiors through pollicie. How Pisistratus moued the Athenians, to reuenge his false wronges vpon the chiefe Officers of Athens. How Darius after Cambises death became kyng of Persia, by meanes of a horse, and such like. But letting passe infinite numbers of suche, and to declare what Nature wroughte in tilly and simple beastes, in flying Foules, and in the very fishes swimming in the water. The Lió by nature is taught béeing verie sicke, to finde out an Ape, whiche by outwarde sportes and pastime, doeth heale his great feuer and griefe. The huge Elephant is so subtile when he is like to die, that he will séeke by all meanes the Cameleon, which he so estéemeth, that his sicknes forsaketh him straight. The Panther knoweth by nature his readie salue for this sore, for félyng him selfe not well, he straight séeketh out the doung of man, and by the sente thereof, hée healeth himselfe. The striken Parte fédyng on highe Mountaines, hath that consideration, at what time hée is shotte through with any darte or arrowe, by fédyng of an hearbe cal-

Sicyonius.

Pysistratus.

Darius.

The Lion.

The Elephant.

The Panther.

The Harte.

led

led Dictamum, his blood stancheth, and his wounds are healed. And the Beare is so craftie, that by the same nature he is taught being sick, to lick and eat vp litle Ants for his appointed Phisicke. Euen so flying Foules do knowe their appointed salue, for their sores by nature taught. The Rauen, the Ducke, the Swallowe swift, yea, the silly Mice do before hande presage their ruinous state by Nature, and knowe well the decate of any house, barne, or place where they be, & will chaunge hospitalitie before the time, if necessitie happen vpon them. The litle Ants, are full of toile and trauell, to gather in the Sommer, to serue them in the Winter. Of these with diuers others, Plini in his 8. booke. Chapter 27. and Aristotle in his booke De natura animaliũ, do make mention. We reade in Ælianus diuers worthie histories of the lyke, but specially of the Cranes of Sicilia, which when they bee about to take their flights from Sicilia, to flie ouer mount Caucasus, they are so craftie, and subtile by nature, that they beare in their mouthes certaine stones, to stoppe their cric and noyse, whiche Cranes moste commonly vse in flight, lest by hearyng of their voice and crie, the Egles of Caucasus should destroy them. The Goates of Crete, when they be shotte through with dartes and arrowes, are of themselues moued to feede on a certain hearbe, which streight stencheth the blood, healeth the wounde, and expelleth out the venime of the wounde. There is suche craste and subtiltie in a little Frogge of Nilus, that when the huge and monstrous Troute commeth towarde him, to destroye him, the Frogge by and by out of hande, beareth a longe reede ouerthwarte his mouthe, and so marcheth forwarde toward this great champion, that by no meane hee can destroie him, for that the reede is longer, then his mouth can swallow the same, and so the litle Frogge escapeth the terrour of this greate beast. What a sleight hath a Fish called Polipos, which

The Beare.

The Rauen.
The Ducke.
The Doue.
The Swallow.

The Cranes of Sicilia.

bæing desirous to fæde on any fish, hæ goeth and hideth him selfe vnder some shrubbe, or rocke, or any other place, whereby hæ seemeth to bæ, as though hæ were a tile or a stone, vntill the fishe come to that place, then hæ leapeth vpon him, and killeth him. So that there is no beaste, no fowle, no fishe, but hath as it were a certaine priuiledge by nature to defende himselfe, and to soyle his foe, and that craftely by nature taughte. There is again a kinde of knowledge in beasts to know their friends, and to loue them, and to feare their enemies, and to auoide them. As the Serpents in Terinthia, the Scorpiõs in Arcadia, and the Snakes of Siria, which Plini affirmeth, that they wil not hurt their countrey men and knowen friendes, though they finde them fast a slæpe, as diuers & sundrie times, historyes make mention thereof. Straunge therefore is the woorke of nature, which mightely displaieth her selfe in all liuing creatures: & for the prooфe thereof, I will note one historie written of Quintiliã in his 14. book of historyes: that in Achaia there was a citie named Patra, in the which a certain yong man bought a little dragon, which with great care & diligence, hæ nourished vntill it waxed big lying in his chamber in the night time, and playing all the day time. At length the Magistrates of the Citie fearyng, that some hurte shoulde bæ done by this Dragon, consideryng the fierce and cruell nature of them, did let him to goe vnto the wildernesse, where diuers other dragons were. And there bæing a long time, this yong man that brought vp this Dragon with diuers of his felowes passing by, where this dragon was, certaine thæues assailed them, and he by his voice was knowen of this Dragon, which, assoone as it heard him, came out of the woods, and seeing him with diuers of his fellowes lyke to be murthered, flewe vnto the very faces of the thæues, and so strongly fought with them, that some the Dragon slue, some sore hurt, and some constrained

to

to flie, saued him and his fellowes, in recompence of his former courtesie. Surely I iudge it a better benefit bestowed vpon such a Dragon, then vpon some vngratefull persons that be in the world.

Of reuengement.



The best way to reuenge anie iniurie offered is to suffer quietly the same, and to shewe vertue toward vice, goodnesse toward euil, honestie towarde scurrilitie, which is the onely poyson vnto the enimie, as for an example. Laertius doth manifest the same by comparisons of thinges: who is hee that seeth his enimies fieldes greene, his pastures well grassed, his house furnished, and all thinges in comely order, but hee is grieued therewith? How much more saide hee, when the enuious seeth his foe adorned with all vertues, compassed with all patience, yea, prospering in all goodnesse, is he therewith molested? And in that place of his first booke, he reciteth a worthie, and a noble example, of due reuengement by Diogenes the Cinicke Philosopher, who by chaunce came, where diuers young men were at banquet, making merie, his heade being balde, by reason of age, hee was so flouted and scoft of most part of the companie, that with stripes and strokes, they threw him out of the house: the poore olde Philosopher reuenged his wrong in this wise: Hee tooke a peece of white Chalke, and wrote the names of all those that so vsed him vpon his cloake, and so opened his cloake, that all men might reade their names, and know how wickedlie they had vsed him, and what scoffes and floutes he had suffered of those persons,

whose names were to be reade vpon his cloke, and so brought them in such blame with all men, that they wished in hart that they neuer had seene Diogenes, that made all the world so to see their follie, that afterward they were noted for ridiculous persons, not worthie of honest companie and so were they excluded from the good men, banished from ciuil men, and quite forsaken of all honest and vertuous men. Agesilaus king of the Lacedemonians, when he had heard of certaine foes of his, that alwaies spake ill of his person, and of his state he after this sort reuenged him: he chose and elected them, chiefe captaines ouer his men of armes, and committed all the charge of his hoast vnto his enimies, whereby he made his foes to become his friendes, yea his seruants and slaues, to do what he would command them. And so Demosthenes did when he was prouoked, and iniuriously handled of him, that was in a banquet disposed to fall out, and fight with him, no said Demosthenes, I will neuer take that in hand, wherein he that getteth the victorie, must beare the shame. O worthie sentence, & most aptly applyed vnto a wise man. We reade in Brulonius of *Dion* of Alexandria: who with silence reuenged more his foes, then with wordes: for being prouoked vnto anger by a villaine, and abiect which followed him through the strete chiding and threatning him, he answered not one worde, but bad him good night, when he came vnto the verie doore of *Dion*: which when the enimie saw, he would not be moued vnto anger, to do him hurt, whereby he might doe the like vnto him againe, hee went vnto the next tree and hanged him selfe. Thus did Socrates, being blamed of his friende for his silence, in that hee was iniuriously handled of his foe, he answered and saide, that his enimies coulde not damage him, sith hee was not that man, that the wordes did import him to bee, and being striken and spurned by the same

Agesilaus.

Dion.

Socrates.

same man, Socrates was counselled to call the same vnto the law before the Iudges, vnto the which hee answered: which of you if an Asse strike him, will call that Asse before any Iudges, sith hee is no better that thus vseth me. For by this am I knowne to be Socrates, and he known to be an Asse. The greatest reuengement vnto a foole, is to let euerie man know his follie: and the greatest hurt vnto a wise man, is to reuenge follie, for it was all the reuengement of Socrates, when any man spake ill of him, to say thus, hee neuer was taught to speake well. So courteous was that Fabius Maximus, that when he had heard that one of his chiefe souldiours, was about to betray him vnto his enimies hee called the partie before him, not making him priuie what he knewe of him, but demaunding of Marsius what hee wanted and willing him to aske any thing hee should haue it, and so made him chiefe Captaine of the armie: by this meanes hee became most true vnto Fabius, being before most false. This was farre from such reuengements, as Alexander the great vsed, who after he had subdued diuers kingdomes and countries, hee went vnto the Temple of Ammon, to knowe by the Oracles of Iupiter, whether yet any were aliue that slue his father king Philip, whereby hee might shew more tyrannie, and practise greater murther. This was farre from M. Brutus rage, who was not content to vsurpe Cæsar, yea to kill him in the Senate house: but also when power failed, when souldiours decaied, and hee was almost vanquished, made his prayers vnto Iupiter, and vnto the hoaste of heauen, to plague Cæsar and his posterities. This I say, was far from Liuius Salinator, who being warned of Fabius Maximus, not to reuenge malice vpon Hasdrubal, before he knew the state of the matter, the power of the fielde, and the ende of the victorie, where it shoulde happen; yet hee more rash to reuenge, then wise in

Socrates.

Alexander.

Brutus.

suffering

suffering, saide that either out of hand he would kill, or be killed. And in this place I will recite three or foure histories fit for this purpose. Phobius wife fell in loue with Antheus a noble gentleman of Halicarnassus, being left in pledge with Phobius, chief ruler then of Millesia, vsing all meanes possible to allure Antheus to requite her loue. But he partly for feare, and partly for loue of Phobius her husband, would in no wise consent to any filthie desire. Cleobœa Phobius wife, tooke the same in so euil part, that she beganne mortallie to hate him, inuenting what way best she might reuenge his cruel discurtesie, in refusing her loue. She fained on a time, that she had quite forgotten her olde loue towardes him, and thanked Antheus verie much for the loue, and great zeale that hee bare vnto her husband Phobius, in not consenting to her follie then, when she was in loue with him. Thus talking with him, Cleobœa brought her olde louer Antheus ouer a Well, where for that purpose onely, she threwe a tame Partrich, desiring him to aide her to haue her Partrich out of the Well: the young gentleman mistrusting her in nothing, as one willing to pleasure his friende and olde louer, went downe into the Well to haue the Partrich out, but she reuenged her old loue, and requited his seruice then after this sorte: She threw a great stone after him, and there killed him, and straight for sorrow, calling to minde the olde amitie, and hidden loue betweene them, hanged her selfe. This reuengement vsed that noble and famous Lacedemonian, who had his owne wife in such admiration, of impatient loue, that hee was as much hated of her, as she of him was honoured and esteemed. For shee loued onely King Acrotatus sonne so deare, that her husband Cleonimus vnderstanding the same, went to Epire to King Pirrhus, perswading him earnestly to come to Peloponesus, and to moue warres against

Antheus.

Cleobœa.

Cleonimus.

gainſt king Acrotatus, whereby he might reuenge the ſpight done of his wife, in killing him whom ſhee loued beſt, a greater reuengement as he thought vnto her, to ſpoyle him whom ſhe loued better then her ſelfe, then to reuenge it vpon her own perſon. Valerius Torquatus, for that he might not haue Tuſcus daughter in mariage mooued warres out of hande, and reuenged the ſame with blood. For what cauſe did Progne king Pandions daughter of Athens kill her owne ſonne Itis, and gaue him to bee eaten vnto his father, and her houſebande, king Tereus of Thrace? for nothing but to reuenge her ſiſter Phylomela, whom her houſebande deflowred. Why did Nero that cruell Emperour kill Seneca his maiſter, and teacher in all his youth? for nothing but to reuenge olde ſtripes, which hee receiued at his maiſter, being a boye. For what purpoſe did Cateline, Silla, Damaſippus, Marius, & other, make quarells to plague Rome, to punish all Italy, to deſtroy the countrey? for nothing, but for ý they coulde not abide one to be aboue an other. Darius after that he had taken the city of Babylon, he reuẽged his olde malice after this ſort, as Herodot in his third booke affirmeth: He made three thouſand of the beſt within the City to be hanged. Attila king of Pannonia ſlue a leuen thouſande virgines, at the beſieging of Colonia. So diuers were reuengements amongſt men, ſo cruel, yea, ſo fœlish that Zerxes and Cyrus, two great kinges of Perſia, when the water of Helleſpont moleſted Zerxes, and troubled his ſouldiours, he forthwith commaunded that the ſea Helleſpont ſhould haue three hundred ſtripes: and willed three hundred paire of Fetters to bee throwne into Helleſpont, to binde the ſea. Euen ſo did Cyrus for that the riuer Gindes, did drowne one of Cyrus beſt Geldings, he made his ſouldiours to deuide the riuer into a hundred, and foure-ſcore ſmall partes, to reuenge Gindes rage towarde Cyrus, thinking that by breaking of

Valerius Torquatus.

Progne.

Nero.

Darius.

Attila.

Zerxes.

Herodotus: lib. 7.

the great rage of so great a streame, hee well and worthely requited the iniuries of Gindes. These are cruell reuengers, too many are of these, in so much that women reuenge their malice after this sorte. As To-
Tomyris. myris Queene of *Scythia*, to reuenge her sonne Margapites death, slue king Cyrus, and two hundred thousandes of his souldiours: Too great a slaughter for one mans death, & not yet satisfied, vntill she bathed Cyrus
Betonice. heade in a great vessell full of bloode. This *Beronice*
Pollia. Pollia, and diuers cruell women beside coulde doe, the one is done with anger and sinne, the other is done with vertue, and aduisement. For Princes must vse aduisement in reuenging, & must vse wisedome in sufferaunce. For as Frederick the Emperour, was often wont to say, Princes that reuenge hastely, and specially wrongfully, are like faire markes for good Archers to shoote at. High Towers and loftie buildinges, are sooner fiered with lightninges, then lowe houses, and
Tiberius. small Cottages. For Tiberius Cæsar Emperour of Rome, being in the Senate house, to punish those euills, and to reuenge those harmes, that were by some of the citie threatened toward his estate: God forbidde saide he, that Tiberius shoulde haue so much idle time, to heare euill spoken, much lesse to reuenge euill done.
Antigonus. Antigonus king of Macedonia, besieging a Castle in Greece, wherein a number of bolde Greekes vsed for their pastime and sporte, to scoffe this king, knowing the situation of the Castle to bee in such a place, that might not bee subdued: they therefore laughing him to scorne, as well for his enterprice therein, as also for his slender person, and croked nose, which king Antigonus perceiuing sayd, hee would reuenge all their doinges, with sufferaunce, and hoped thereby to molest the enemies double. Diuers Heathen princes were acquainted with this reuengement: as *Lisander*, Agesilaus, & others. For vnto God onely belongeth vengeaunce. I

will

will not speake here of such reuenging of Princes, of Countries, of friendes that all men know. But of rare reuengement, which Philosophie taught vnto Socrates, towarde Xantippe, who being at supper, hauing a strange ghest named Enthidemus, his wife Xantippe beganne to take her housbande vp, with taunting and opprobrious wordes, which because he would not aunswere, and be moued by her chidinges, she ouerthrewe the Table with all the meate and the Cuppes, which when Enthidemus sawe, he was amazed at the raging of Xantippe, beholding Socrates in the face, to see how he thought of the matter, but Socrates vnderstandinge that his ghest did maruaile at his wife, sayd: haue not you sometime at home a Henne, that will after longe clocking with a sodaine flight, throwe downe your cups with her wing, wherewith Enthidemus was fully satisfied, with the wise aunswere of Socrates, in reuenging so great a fault. Phocion a learned man of Athens, was wont to saie, that hee had rather suffer iniurie wrongfully, then to reuenge iniurie sometime rightfully. This man Phocion, by whom Athens long florished, at what time hee was putte to death most wrongfully of the Athenians, euen a little before hee should die, being demaunded whether hee would commaunde any thing vnto his sonne, standing thereby to see his fathers ende: Spake vnto his sonne after this sorte: My sonne sayd he, this I charge and require thee. and moreouer, beseech, that thou will neuer reuenge the wrongfull death of thy father Phocion vpon the Athenians. Solon a noble learned Athenian, was wont to reuenge his wronges with these wordes. If the Fisherman suffer the salte water of the Sea, to sprinkle vpon his face, and vpon his clothes, to weate him for to take Fishe, howe much more ought Solon suffer to speake, to win them to be friendes. Surely these three Philosophers, deserue more praise and commendation.

Socrates.

Phocion.

Solon.

I meane Socrates, Phocion, and Solon for the reuenging of the euill with goodnesse and vertue: Then euer Alexander the great, or Iulius Cæsar, or Theseus which reuenged euill with euill. Wherefore Chilon the Lacedemonian, being one of the Officers called Ephori, in the citie of Sparta, his brother demaunding why he might not bee likewise one of the fiue Ephori, as well as his brother: saide vnto his brother, because I can suffer wrong, and thou canst not. Therefore princes ought not to doe wrong nor yet reuenge wrong with wrong, but with patience, sufferaunce, and goodnesse, and doing good for euill. For they shall make foes to become friends, euill men to become good, by preuenting euill with lenity and gentlenes. It behoueth not a wiseman to reuenge iniuries, neither doth it become a prince to requite euill with the like, but ouercome rather the euill with good. Therefore was it truely spoken of the wiseman *Sapit qui sustinet*, hee that can suffer is verie wise.

¶ Of Theft, and Sacriledge.

After that greedie desire vnto wealth had possest a place in mans heart, and after that the world was altred from a wealth in common, vnto a priuate wealth, euery man went about with studie and industrie to augment his owne, with the spoile of others. For this cause Princes began one to suppresse one other, to spoyle and destroy either others Dominion, mooueing first noble men to imitate them in stealing and taking away perforce others wealth: and though it bee not an apt *epitheton* for Princes to bee called theeues, and spoilers, yet truely by Princes it began, by Nobles imitated, and by all the world at length practised, that some became Pyrates vpon the Seas, some Sacrileders

gers

gers of Temples, and some graunde Theeues of countries and kingdomes. For after the deluge of Noah, there was neither theft nor sacrilege knowne almost 300. yeeres vntill Ninus ỹ third king of the Assirians who first began to play the Theefe in Asia, Dionisius, king of Sicilia and tyraunt of all the worlde, the greatest robber that euer raigned vpon earth, being not satisfied with spoyle and theft vppon Landes and Seas, also became a sacrileger in the Temples of the Gods, which he so neglected, that after he robbed the Temple of Iupiter in Olimpia, hee passed foorth vnto Locris to spoyle the Temple of Proserpina, and from thence vnto Epidaurus to steale the goulden beard of Aesculapius. The tyraunt king would not suffice himselfe, vntill worthily hee hadde merited the name of a theefe a pirate, and a sacrileger. Zerxes spared not amongest others wicked spoyles, to sende foure thousand of hys souldiours to Delphos, to rob the Temple of Apollo. Spartacus a great Prince, & a maintainer of thœues, gathered a whole army of fugitiue persons, vagabonds, theeues, and robbers, and marched towarde Rome, with warres either to conquere Rome, or to bee conquered by Rome, but there was he, & all his roges vanquished by Pu. Crassus. The Citie of Rome was often in perill by Theeues and Robbers, as by Silla, Catelin, and Marius famous spoilers of Italie. And as Cercion did robbe and spoile after the Countrey of Athens, so Titigias in Arcadia was renowmed for theefte. I might in this place, speake of the robberie of the Emperour Nero, of the spoile and waste of that beastly Emperor Heliogabalus, and of the sacrilege and theft of Caligula. These three Emperours stale alwaies, spoyled, and tooke frõ Rome, more then euer they gaue to Rome. Marcellinus writeth, that there was sometime a king of ỹ Parthians named Arsaces, which in ỹ beginning of his raigne, was then named the maister

Ninus.
Dionisius.
Zerxes.
Spartacus.
Nero.
Heliogabalus.
Caligula.
Arsaces.

of theeues, a teacher and a schoolemaister vnto all robbers and spoilers: but after that he subdued Seleucus Allexanders successoure, hee became famous and renowmed in marshall feates, and ciuile policie. Herodotus likewise doeth repoꝛte of one Amazis, a King of Egipt, who when at any time money wanted, hee was woont to spoyle, waste and take away all that euer hee might, eyther by stealth, oꝛ foꝛce. Thus the names of Pꝛinces first were coꝛrupted, that the Poetes iudged well and woꝛthily, Mercurie to be the God of theeues: And foꝛ the antiquitie of theefte, it is thought that Prometheus Deucalions Father, as Poets do faigne, by the aide of Minerua, stole first fire from Phoebus, foꝛ the which facte, was punished in mounte Caucasus, after this soꝛte: he was bounde faste, by all the Goddes and an Egle appointed to eate vp his heart, and to hale his puddinges along, in furtheraunce and memoꝛie of his theft. Hercules and Iason, two of the most famous pꝛinces that euer Greece fostered, went vnto Cholcus, to steale the golden Fleece. Theseus and Perithous went vnto the kingdome of Pluto, to steale Proserpina away. But I will speake of suche Theefte, foꝛ too many examples should be ready in that behalfe, if I might vse such scope of wꝛiting: but I will bꝛiefly passe ouer, and speake onely of auntient, and famous Theeues, whiche foꝛ that the number is infinite, I (omitting tediousnesse) speake of fewe foꝛ a pꝛoofe of my matter. There was dwelling in a rocke nigh Athens, a famous Theefe named Sciron, whiche was woont to thꝛowe headlong, straungers that were ghestes, ouer a rocke vnto the Sea, and after that hee had continued a longe time in spoiling, and murthering of menne that passed by, in taking theyꝛ gooddes, and liues awaye, hee was in the same soꝛte of Theseus putte to deathe on the rockes, vnto the Seas, as he was woont to doe with others. Cacus of whom Virgil maketh mention, ỹ sonne

Amasis.

of Vulcanus, was so craftie a theefe, that hauing a den in mounte Auentine, he vsed to drawe any thing backwarde by the taile, vnto his caue where hee spoyled it, whether it were manne or beaste, there shoulde hee be brought, ye sleight of Cacus to be destroyed, vntill hee attempted to spoile Hercules by stealthe, whiche after long wrastling in his denne, Hercules with his clubbe slue him. Cacus. The famous theefe Sinius vsed suche feates and thefte about Corinth, that hee would binde anye passer by or straungers vnto trees, and there woulde hew them vnto small gobbettes for their mony and substaunce. Scinius. These three last renowmed Theeues, are muche mentioned of writers: for euẽ as Capiton kept himselfe fiftie yeares in a denne, as a common robber to steale and to spoyle, and so they consume their tyme seuerally, and in sundry Countries, as graund thæues. The Argiues were men most noted and infamous, for this faulte, in so muche that a Prouerbe grewe of the Argiues, Argiui fures, that is Argiues are Theeues: With the Persians there were certaine theeues called Cardaces, permitted without punishment, to steale & to robbe. The old Germains and auntient Egiptians might sometime by lawe, and libertie of their country likewise steale. Lycurgus made lawes in Sparta, amongst ỳ Lacedemonians, ỳ he which did steale, without reprehention, or being taken with the theft, should be free, and he which could not artificially steale, & attempte Thefte beeing taken, shoulde be punished, in so much ỳ Brusonius in his seconde booke, doeth intreate of a young man, that stole a yong Fore, ỳ owner therof following after, demanding whether the yong man, sawe any where a little fore, hee denyed, chiding the Fore vnder his cloke, but the Fore a subtle beast, willing to shew himselfe vnto his mayster, did byte and scratche the young manne so sore, that his puddinges gushed out of his side, who suffered himselfe so Brusonius.

to

to die, by reason that hee woulde not manifest his theft. The younge man then denying, answered and sayd: I had rather die, then to be taken with theefte. Wherefore Theophrastus a noble Philosopher, hauing the examining of a subtile Theefe, demaunded whether he could blush or no, to the which the theefe aunswered that hee coulde not, for he needed not to blush, in a true matter: Therefore saith Theophrastus, thou art the lyker to bee a Theefe, for trueth alwaies beareth before a shamefaste, and a blushfull countenaunce. Wherefore the wise Cato the Senior was woont to say, that youngmen that wared redde were better to be trusted, then those that would ware pale, for the one signifieth shamefastnesse, and the other deceite. For Pithias Aristotles daughter beeing demaunded, what colour was best in man or woman, she aunswered, that colour that shamefastnesse bringeth, whiche is a blushfull countenance. But to speake of Pirates, Sextus Pompeius the sonne of Pompeius ỹ great, kept vnder him diuers and sondrye Pirates, about the borders of Italy and Sicilia, to robbe and spoyle vppon the seas, vnto hys great infamie and reproche, beeing the sonne of so famous a Romaine, whome Rome a long tyme so esteemed, that Cæsar skant might haue the like. To write of kyng Pirrhus, and Caius Verres, whom Cicero for his sonry thefts and spoile, and for diuers sacrileges by Verres committed, compared vnto Dionisius the aforesaid tiraunt, it were but superfluous. To speake of infinite Pirates, and diuers Sacrilegers, it were to none effect for that it is a common practise in all countries. Therfore as Diogenes the Philosopher said, when hee sawe a poore man led betweene the Magistrate, to the place of execution, behold saith hee, a little theefe betweene a number of great theeues, God graunt that it may not truely be spoken of diuers Magistrates in sundry places.

Theophrastus.

Pirrhus.
Verres.

Of

¶ Of Luste.

THe spoyle & slaughter of lust, did allwayes farre passe all other vices, it hath suppressed Castles and Countryes, it hath vanquished kings and Kesars, ouerthrowne the pompe of Asia, Affrica, and Europe, and and almost depopulated the whole worlde. This vice of all vices is to be abhorred and detested, for there is no vice but it is addicted of it selfe to apply those, which it doth best fancie, as pride chiefly hath her seate appointed in puissaunt Princes, and Noble men. Couetousnesse with olde men that bee Magistrates, and Officers. Enuie with men of Sciences, and Faculties. Vsurie with Citizens: Symonie with Bishops, and Priestes: Hypocrisie with religious men: Deceipt with Marchauntes, but lust common vnto all men, aswell to the subiect as to the Prince, to the learned as to the ignoraunt, to the wise as to the foolishe. For Dauid and his sonne Salomon, vnto whom God gaue singularitie of wisdome, dexteritie of witte to gouerne the Israelites, yet the sacred Scriptures doe witnes of their horrible lust. Dauid lusted for Bersaba, and that so wickedly, that he appointed a way to spoyle her housband Vrias. Salomon lusted so much that hee did forget his GOD, that did guide his stepps all the while hee ruled iustly and liued godly in Israell. Aristotle & Socrates in spite of their Philosophy and great knowledge, the one became a slaue to Hermia, the other a subiect vnto *Aspasia*. Samson and Hercules for all their strength & conquest of Giauntes and Monsters, the one yeelded his Club at *Dianeiras* sute, the other cõmitted his strẽgth

Dauid.

Salomon.

Aristotle.

Socrates.

Samson.

Hercules.

vnto the beautie of Dalida. The renowned and sugred
Demosthenes. Orator Demosthenes and Hortensius, the one from
Hortensius. Athens came vnto Corinth, to compounde for a nights
lodging with *Lais*, the other in Rome with niceneſſe,
and wantonneſſe was iudged more ſubiect vnto luſt,
then Lord ouer himſelfe. If then wittie and wiſe men:
if learned and diſcreet men, if eloquent and ſubtil men,
if ſtrong and mighty Conquerours haue bene ruled by
luſt, deceiued by beauty, ouercome with women, what
Heliogabalus. ſhould I ſpeake of Heliogabalus not well named Em-
perour, but worthely called the beaſte of Rome? What
Nero. ſhoulde I recite that monſter and tyraunt Nero, what
ſhould I rehearſe that filthie and vile Emperour *Cali-*
Caligula. *gula*, the onely ſincke of ſinne, and ſhape of ſhame?
not Emperours, but monſters: not Princes, but Ty-
raunts: not men but beaſtes which defiled their owne
ſiſters, kept open ſtewes and brothell houſes, maintay-
ned whores and harlottes, made lawes at their ban-
quettes euery man to his woman firſt, and then to his
meate, and at the chaunge of euerie diſhe, euery man a-
gaine commaunded by lawe to goe to his woman, and
thus from meate to women, from women to meate,
beaſtly and brutiſhly conſumed their Epicuriall luſt,
wherein theſe Gorgons repoſed their chiefe felicity.
Semiramis. Certainely if queene Semiramis of Babylon had bene
matched with Heliogabalus Emperor of Rome, it had
bene as meete a match, if time had ſerued as one beaſte
ſhould be for another, for ſhee was not ſo filthie but ſhee
was as ſhameles, not onely in procuring diuers to lye
with her, but in alluring her owne ſonne Ninus to
luſt, ¶ as writers report being a beaſt, matched her ſelfe
Phaſiphae. with a beaſt a horſe. Had *Paſiphae* queene of Crete
bene well matched, ſhe had forſaken king Minoes and
come to the Emperor Caligula, where ſhee might haue
ben as bold with others, as ſhe was with Mynotaurus
Meſſalina. father. Had the Empreſſe Meſſalina ben worthely ac-

cording

rording vnto her life maried, shée had bene more meete for Nero, then for Claudius, for his life and her life did well agrée together: for shée past all the Courtesans of Corinth, all the Strumpets of Athens, and all the whores of Babylon, for she was only mistris and ruler of all the stewes and brothell houses in Rome. What wickednes procædeth from lust? what vngodly incest is brought to passe by lust? what secret vengeaunce cõmeth by lust? Lust allured quæne Cleopatra to vse her brother Ptholomeus as her husbande. Lust deceiued king Cynare to lie with his Daughter Mirrha: lust brought Macareus vnto his sister Canaces bedde: by lust did Menephron defile his owne mother. O wicked monster, O beastly rage, O fearce Fiende thus to bewitche wise men, to deceiue learned men, to subdue strong men, and to ouercome all men! Lust staieth the purpose of all men, hindereth and hurteth all kinde of persons. Lust stayed king Antiochus of Siria in Chalcidea a whole winter for one maide hee fancied there: lust stayed Hannibal in Capua a longe season, to his great hurt. Lust stayed Iulius Cæsar in Alexandria a long time vnto his infamie: lust was the first cause of warres betwene the Romanes and the Sabines. For Romulus had scant built Rome, but he lusted to rauish the women, & to steale the Sabine maides vnto Rome whereby war first began. The great warres betweene king Cambises of Persia, and king *Amasis* of Egypt, wherein was a great slaughter and murther of men, grewe of lust vnto one woman. The tenne yeares betwirt the Thebans and the Phoceans, was for the lust of one yong man in Phoca toward a yong woman in Thebes. The cruell conflictes betwæne the Troian prince Æneas and stout Turnus was lust that eyther of them bare vnto *Lauinia* king *Latinus* Daughter. What blode, what tiranny was betwene the Egyptians and the Assirians, betwene *Ptholomeo* and A-

Antiochus.
Hannibal.
Cæsar.
Romulus.
Cambises.
Amasis.
Aeneas.
Turnus.
Ptholomeo.

Alexander. lexander the one king of Ægypt, the other king of Assiria, and all for one woman Cleopatra. Augustus the Augustus. Emperour kept longe warres for Octauia his sister Antiochus. which Anthonius through lust defiled to the spoyle, & murther of many Romanes. Had Ixiona king Pria- Thelamonius. mus sister not lusted to goe with Thelamonius from Troy vnto Greece, had likwise Helen Menelaus wyfe not lusted to come with Paris from Greece vnto Troy, Paris. the bloody warres, and ten yeares siedge betweene the Grekes and the Troians had neuer bene written of Homer. Had not lust ruled the fiue cities called Pentapolis, where Sodome and Gomer were, the earth had not swallowed them vp, to the destruction of all the people, sauing Lot and his Children. If lust had not ruled all the worlde, the deluge of Noah had not drowned the whole earth and all lyuing creatures, sauing Noah his wife and his children. Thus lust from time to time was the onely Monster and Scourge of the worlde. And in this our age lust is nothing diminished, but much encreased, and though not to bee plagued with water according vnto promise, yet to bee punished with fire most sure wee bee, vnlesse wee detest and abhorre this vice. There is a history worthy to bee noted of Princes in Iustine that will not punishe these offences. Pausanias a noble gentleman of Macedonia, being a very faire young man, which Attalus for lust much abused, and not contented wickedly and vngodly to handle the young man so, brought him vnto a banquet where in his winking Attalus woulde haue vsed him as before, making all men priuie how Pausanias was king Attalus paramour as a woman, thus the younge man being ashamed, often complayned vnto Philip king of Macedonia, which Philip had maried Attalus. then of late the sister of Artalus, and had diuorced and put away Olympias the mother of Alexander the great, for some suspicion, Pausanias I say after many

and

and diuers complaintes made vnto king Philippe, hauing no redresse thereof, but rather beeing flouted and scoft at Philips hand: Pausanias tooke it so greeuously, that Attalus was so esteemed with the king, being the cause of his complaintes, and hee so neglected that was so minded, he after this sort requited his shame and iniuries. At the marriage of Cleopatra, king Philippes daughter, and Alexander King of Epire, in great triumphes and pompes, King Philippe in the middest of his ioyes, walking betweene his own sonne Alexander the great, who then was but younge, and Alexander king of Epire his sonne in lawe, beeing married then vnto his daughter Cleopatra, Pausanias thrust hym vnto the heart, saying: minister Iustice, and punishe lust. Thus died that mightie Prince, as well for the bearing Attalus fault, as also for his owne wickednes, vsing the same sometime with a brother in lawe of his, naturall brother vnto his first wife Olimpias. Lust and intemperancie, doe neuer escape without iust punishment and due vengeance. Ammon the sonne of king Dauid, for that he misused his owne sister Thamar, was afterward slaine. Absolon for that hee dyd lie with his fathers Concubine, dyed for it. Dauyd was plagued for Urias wife. The two Elders that would rauishe Susanna, were put to deathe. Thys sinne is the onely enemy of man. For all sinne saith sainct Paule, is without the body, but vncleannesse & lust sinneth against the body. Therfore to auoyd sight, oftentimes is to auoyd lust. Had not Holophernes seen the beautie of Judith, yea, marked the cunninesse of her slippers, hee had not lost his head by it. Had not Herode seene Herodias daughter dauncing, he had not so rashly graunted her John Baptists head. Hadde not Eua seene the beautie of the Apple, shee hadde not eaten thereof. We reade in Genesis, that when the sonnes of menne, viewed the beautie of women, many euilles

Ammon. Absolon. Dauid. Iudit. 10. Marke. Gene. 3.

happened thereby. By sight was Pharaos wife moued in lust toward Joseph her seruant. By sight and beautie
Regum. 2. was Salomon allured, to committe Idolatry with false Gods. By sight was Dina the daughter of Jacob rauished of Sichem. These euilles proceed from sodain sightes. Therefore doth the prophet saie, turne awaye thine eyes, least they see vanities. The Philosopher likewise saithe, that the first offer or motion is in the eye, from sight proceedeth motion, from motion, election, from election consent, from consent sinne, from sinne death. Wherefore with the Poet I say resiste the violence of the first assaulte, I meane the eyes, the euil that happened thereby, too long it were to write. Lust againe hathe no entraunce by hearing, as Iustine in his 12. booke doth testifie of Thalestris Queene some-
Thalestris. time of the Amazones, which hauing heard the great commendations, the fame, and renowme of Alexander the greate, ventered her life to hazarde to come from Scithia vnto Hircania, whiche was as Iustine saith xxv. daies iournye, in great daunger and perill of life, as well by wilde beastes, waters, as also by forreigne foes. She hadde three hundred thousande women of Scithia in companye with her. I saye for the fame she heard of this great Prince, she came from her countrey, where she was a Queene, to lie with a stranger by lust. And when she had accomplished her mind, and satisfied her lust: after thirtie nightes lying with him, shee thought shee was sped of some offspring of Alexander, she returned vnto her owne country againe. For as Cicero doth write, we are more moued by reporte oftentimes to loue, then by sighte. For as by reporte, Queene Thalestris came to lye with Alexander, for issues sake, from Scithia vnto Hircania, for his magnanimitie, victories, and courage: so by reporte came Queene Saba from Ethiope vnto Salomon, to
Saba. heare, and to learne wisedome. O golden worlde, Oh

happie

happie age, when either for simplicitie men coulde not speake, or for temperauncie men woulde not speake. The innocencie of the then, and the subtiltie of vs now, the temperancie of their age, and the luste of our age, beeing well waighed, and throughly examined, it is easily to be seene, how vertuously they liued in ignorauncie, and how vicyously wee liue in knowledge. For before Aruntius proude Tarquinius sonne, was by luste moued toward Collatinus wife, there was no alteration of states, nor chaunge of Common wealthes, no banishement of princes in Rome, and beeing chaunged for that purpose onely from a Monarchie, vnto an other state called Aristocratia, it continued so longe in that forme, whiche was the firste chaunge, vntill Appius rauished Virginius daughter, which banished the order called Decemuiri, which was the second change. And thus the popular state, whiche had chiefe rule alwaies of Rome, chaunged states of the Citie diuers times, for that lust so raigned. Thus might I speake of diuers other countries, where luste was the iust cause of the subuersiō thereof. For of one Venus a strumpet in Cipres, al Cipria was ful of whores. Of one Semiramis in Babilon, al Persia at length grew ful of queanes. Of one Rhodope in Egypt, at the beginning, all the countrey became full of strumpettes. In Rome Flora was honoured lyke a Goddesse, hauyng suche solempnitie, played on Theaters, called accordyng vnto her owne name Floralia. In Thebes was Phrine so magnified, that her name was put in print vppon euery gate of the citie. For Lais in Corinth, and Lamia in Athens, their fame was more heard, then their honestie knowen. It grewe in fine to that strengthe, that all the Princes of the worlde, were as bulwarkes, and defenders of lust. Yea, learned Philosophers, and wise lawe setters, seemed to defende the same in writyng. As Licurgus and Solon, two famous wisemen, the one a lawe setter a-

Aruntius.

Appius.

Flora.

mong

mong the Lacedemonians, (people in the beginning moze experte in the banners and flagges of Mars, then ſtudious oz deſirous, to hunt the pallaces of Venus:) the other law ſetter in Athens (people likewiſe, moze frequenting at the firſt, the ſchoole of Minerua, then ẏ lurking dens, and ſecret cures of Cupide) theſe two famous men, made lawes to maintaine luſte, vnder this colour and pzetext of iſſue, euerye young woman being maried to an olde man, they might foz children, take choiſe what young man they would of their huſbands name. So likewiſe might any young man elect, being maried to an old woman. Ariſtotle ſeemeth to defend this law after a ſozt, foz ſeede ſake. So Abzahams wife Sara after a ſozte, willed her huſbande to accompanie with a young maid, foz that he might haue children. And ſo Sempronia a woman excellently wel learned in the Greeke, and latine: and learned Sapho, a woman of no leſſe fame, then of learning, defended luſt by their wzitinges. I might haue large ſcope heerin, to pzoue a Lozd to rule, and to gouerne euery where I haue ſufficiently I hope, declared the effecte of luſt. Foz as Pzinces wiſe, ſtoute, and learned, haue beene herein ſubiect: ſo the Poettes faine, that the Goddes themſelues, haue yeelded to the might of luſt. What I pzay you, tranſlated Iupiter vnto a Bull. Neptune vnto a hozſe, Mercurie vnto a Goate? Luſt. What moued Apollo to be in loue with Daphnes? What cauſed Bacchus to fauour Gnoſida? What made Pan to yeeld vnto Sirinx? luſt. This I meane, what moued wiſe, learned, ſtoute, & ſtrong, as well as the fooliſhe, the igraunte, the weake, and the ſimple, but onely that cozruption of Nature, that ſeede, fezce, and dzegges of Adam, which equally without grace, moueth all men to ſinne? Foz there is no man, but hee is pziue vnto luſt, mooued by luſt, and ſoze aſſaulted by luſt. Yet there be ſome that ſubdue luſte, ſome that rule luſt, but none

Ariſtotle.

Sara.

Sempronia.
Sappho.

Iupiter.
Neptune.
Mercurie.
Apollo.
Bacchus.
Pan.

none that vanquiſhe luſt. For as ſome are borne chaſt, ſo ſome doe make themſelues chaſte, and ſome are made chaſte, and yet not without luſt. I ſpeake not of Proculus the Emperour, which kept at his pleaſure a hundred maides of Sarmatia. Neither doe I thinke herein of Sardanapalus king of Syria, which was alwaies wearied with Venus, but neuer ſatiſfied with Venus. But I ſpeake of thoſe that fight, and wraſtle againſt nature: of thoſe I ſay, that are in common cumbates with the worlde, the fleſhe, and the Deuill. For luſt ſaide Ouid, is I wote not what, and commeth I wote not whence, it taketh roote without breaking of fleſhe, and pearceth the very entrayles of the heart, without any cutting of vaine, the only buſineſſe and trauaile of Idlemen. The younge Romain knight Eſtraſco at mount Celio, beholding the beautie of ladie Verrone, either of them by Nature dombe, one fell in loue with thother ſo ſore, that Eſtraſco would often goe from Rome to Salon, and Verrone woulde as oft trauaile from Salon vnto Rome, one to ſee the other, and the dombe loue continued thus thirtie yeares, vntill it fortuned that the wife of Eſtraſco died, and the husband of ladie Verrone died alſo. Whereby theſe louers thirtie yeares without wordes, did both manifeſt their long deſire by a marriage. So was Maſiniſſa king of Numidia, and Sophroniſſa a ladie of Carthage, one inflamed with the other, by a ſight that king Maſiniſſa had of Sophroniſſa. The like is written of that moſt valiaunt Captaine Pirrhus, the long defender of the Tarentines, and king of Epirotes, when he came from Italy vnto Neapolis, being but one daye there, hee fell in loue with a faire ladie called Gamalice, to the great, infamie of ſo famous a prince, and to the great ſhame of ſo noble a ladie. The like luſt arreſted that Noble and renowmed Conqueror Alexander, ſo that when he thought to geue battaile vnto the queene of the Ama-

Preculus.

Sardanapalus.

Eſtraſco.

Maſiniſſa.

Pirrhus.

Alexander.

zons, hauing a sight of her at a Ryuer side, where they both, the king and the queene, had appointed to come to talke concerning their warres, their fury and rage before bent to fight, and murther was by a sight, chaunged vnto wanton pastime and spoyt. Wee doe reade also that queene Cleopatra made a banquet for Anthonius her louer, in the Prouince of Bithinia, in ỹ woode Sechin, where the young virgins were not so wilie to hide them in the thick bushes but ỹ youthfull Romanes were as craftie in finding them, so that at that one instant of sixtie young virgins, fiftie and fiue sped of the names of mothers. Thus wee perceiue that by sight wee are moued to lust, and by consent wee wilfully sin, the one in the eye, the other in the heart: therefore better it is with Sophocles, for a man to turne his backe from a faire woman, and to say a mad dogge, then with Nero to beholde beautie, who looking too earnestly vpon Pompeius haire, was moued thereby to lust.

Cleopatra.

¶ Of Iealousie.

A Question was refused of all ỹ Gods to bee aunswered, whether man or woman be more iealous. For as the Poets faine, there sprong a contention betweene Iupiter and Iuno, cõcerning Lechery and Iealousie, and hauing no equall iudge to speake of this matter, it was posted, after great controuersie vnto one Tiresias an auncient and learned Poet sometime in Thebes, which Tiresias on a certaine time meeting two Snakes accompaning together, and according vnto kinde engendering together, hauing a white rodde in his hande, parted them with sharpe strokes. Wherewith Iuno being moued vnto anger, transformed this poore Poet Tiresias, from a man to bee

The historie of Tiresias.

a woman, and being in the shape of a women seuen yeares, was reduced by Iupiter vnto his first forme. This Tiresias was thought most meete of Iupiter and Iuno, by the consent of all the Goddes, for that hee had bene a woman seuen yeares, and nowe a man agayne, to Iudge of this question. And being called vnto the Barre, to geue his verdite, hee preferred Iuno for Iealousie: whereby Iuno waxed angrie, and made him blinde, and Iupiter to recompence his truth, made him a Prophet. And then hée prowed that when Iupiter fell in loue with Iola, Iuno being suspicious and full of iealousie, caused one named Argos with an hundred eyes to watch Iupiter, which for all his eyes was deceiued, Iuno thereby was so furious and so angry with Argos, that shee translated his hundred eyes vnto a Peacockes taile, and transformed Iola vnto a white Cowe. There is no such rage nor anger in Iealousie, as there is wylines and craft in loue, so that the straight pinning and kéeping of Danae king Acrisius daughter in Towres and Castles, could neuer kéepe her from valiãt Perseus, neither the hundred eyes of Argos might spie the craft of Iupiter vnto Iola. Iuno. Wee reade of a woman named Procris, who was in such Iealousie of her housbande which was called Cephalus, that hauing him in suspition for his often going a hunting, on a certaine time she followed him priuely vnto the woodde, thinking there to finde her husbande at his praye, and hyding her selfe in a thick bush, to sée the ende of thinges, her husband passing by the bush, perceiuing something there to stirre, thinking it had bene some wilde beaste, thrust his wife vnto the heart with his dart, and thus Procris was slayne of her owne housbande, for her importunate Iealousie. Procris. The like happened vnto Æmilius wife, which for her suspicious minde and raging Iealousie, was neuer quiet, but busie alwaies to finde some fault in her housband, following him euery where, and watching

ching still in euery secret seate and spying in priuie places, thinking to finde him with the maner, vntil she sped of the like chaunce as Procris did, she could neuer rest. Cyampus wife named *Leuconona*, was deuoured of Dogges in steede of a wilde beast, hyding her selfe in the woddes, to followe & marke her housbands voyage, Iealousie this moued her, that she could no otherwise. A strange kinde of sicknes, that so infecteth the minde, that vexeth the spirites, and molesteth the heart, that the head is full of inuention, the minde full of thought, and the heart full of reuengement. So Iealous was Phanius. Phanius that inuented this in his heade, and thought this in his minde, that the doores being shut, the windowes cloase, all priuie and secret places preuented, euery where as he thought stopt, his wife coulde not deceiue him, neuer thought that loue coulde pearce Milestones to come vnto his wife, but hee was deceiued, for the lurking dennes of loue, the Lyon caues of fancies, the secret search of affection haue more priuie pathes, whereby that Cupide may come to his mother Venus, then Labirinthus had chambers for Minotaurus. King Acrisius thought hee was sure of his daughter Danae, when that shee was close Bulwarkt with a great castel: Iuno thought to preuent Iupiter by the hundred eyes of Argos, Phanius thought that his wife was sure when the doores were shut, and the windowes cloase: But neither could the Iealousie of Iuno preuent it, neither the eyes of Argos spie it, neither the straight pinning of *Danae* auoide it, neither the narow stopping of *Phanius* defend it. I must néedes commend one called Cippius. Cippius, that woulde oftentimes take vppon him to sleape when he did wake, and hee would bee ignorant though hee knewe it. I wishe wise men to sleepe with Cippius, & to say with Cicero, *Non omnibus dormio*, I sleepe not vnto all men, and to bee ignorant though they know thinges. And likewise I wish wise women

to

to imitate Aemelia the wife of noble Scipio, who al- Aemilia.
though she knew things euident, by her husband Scipio, made asmuche of his Paramour, as shee made of her husband, and all for Scipios sake. For they say ielowsie proceedeth from loue, and loue from God, but I saie it commeth from hatred, and hatred commeth from the Deuill. And yet wee read in the sacred scripture, that Abraham was in ielowsie of his wife Sara, saying, thus vnto his wife, I knowe that thou art faire, and that they will kill me to haue thy loue. The maners of the Parthians were to keepe their wiues in priuie places of their houses, ouer whom they were so ielouse that their wiues might not go abroad but with couered faces. The Persians were so suspitious of their wiues, ỹ they had no libertie to goe in sight, & they durst not go a foote but in Wagons couered ouer least they should see or be seene. The Thracians with such care & studie, keepe their wiues, ỹ as Herodotus affirmeth, they trust no man with them in companie but their parentes. The olde and auntient Romaines in tymes past kept their wiues so streight, that their wiues as Valerius Maximus saith, did either kill, poyson or with some snare or other destroye their husbandes diuers times, and by a young man of the Citie of Rome all thinges beeing disclosed, there was a hundred three score and tenne that so killed and destroyed their husbandes, for that their husbandes were so ielouse ouer them. But because it is a common disease in all places, I neede not further to write, wishing my friend neuer to bee encombred therewith but rather with silence to passe it with Cippius, and so he shall finde ease thereby.

Of Idleneſſe.



S nothing can bee greatly difficult vnto a willing minde, ſo is any thing a burthē vnto the idle member. For as labor and exerciſe of body in one man, induſtry and diligence of mind in an other man, are ſure fortes, and ſtronge Bulwarckes of Countries, ſo are idleneſſe and negligence, the cauſe of all euill. We reade that Alexander the great, leaſt hee ſhoulde be acquainted with idleneſſe at any time, euen in the night time vſed thys feate, to holde a ſiluer balle, when he went vnto bed, in his hande, hauing a ſiluer baſen vppon the grounde, ſtraight vnder his ſtretched arme, that when the balle ſhould fall, hee being faſt a ſleepe, the ſhrill ſound therof ſhould wake him, and make him mindefull of hys enemies: ſo fearefull was this noble Prince of idleneſſe, that to ſhake off ſleepe and ſlothfulneſſe, he ſtudied and trauailed, how hee might auoyd it. For Alexander the great, beeing called the ſonne of Iupiter, and fully perſwaded with himſelfe, that hee was of linage of the Gods, had ſpeciall regard of ſleepe and venerie, wherto he being ſo muche ſubiect, knew himſelfe to be a man: wherefore hee oftentimes wraſteled with Nature in that behalfe. In the ſelfe ſame place of Marcellinus it is read, that Iulius Cæſar the greateſt and moſt renowmed Emperour, that euer raigned in Rome, followed this order, and that he practiſed this pollicie, leaſte hee ſhoulde bee idle at anye tyme. Firſte, when thys Emperour went to bedde, he to ſuffice nature, ſlepte a certaine tyme appointed. Secondarily, hee woulde bee

Alexander the Great.

Marcellini lib. xvi.

Cæſar.

bee occupied in the affaires of his Countrey. Thirdly, he trauailed in his priuate study. Thus least he should be idle, nay rather, least he should lose any tyme, he deuided euery night into three parts, euen as you heard, first vnto nature, secondly to his countrey, thirdly, about his owne busines. The mightie Prince Philip of Macedon, as we reade in Brulonius, was of suche care and diligence, ỳ when his souldiours slept, hee alwayes watched. Again, he neuer slept before his friend Antipater would watch. So that betweene king Philip and Antipater, diligence was as muche honoured and embraced, as slothfulnesse was feared and hated. Epaminondas that renowmed prince of Thebes, being studious & carefull to profite his country, so hated slothfull idlenes, ỳ finding one of his captaines in the campe, in the day time sleeping, he slue him straight with his own hand, and beyng reprehended of his nobles and Counsaile, for that cruell fact: hee aunswered them in fewe words, I left him as I founde him, comparing idle and drouse men, vnto dead men: for men are borne to trauaile and watch, and not to pleasure and sleepe. Howe did Scipio in Affrick ouerthrow the tentes of Siphax? How vanquished he his host of souldiours, slue his armie and howe tooke he king Siphax captiue himselfe? Liuius saith, that the diligence of Scipio, and the slothfulnes of Siphax being a sleepe, when hee should haue bene waking, was the cause therof. Had Demosthenes loued idlenesse, he had neuer bene able to preuent, ỳ famous Prince Philip king of Macedon: he was so careful & so diligent about the state of Athens, that ỳ worthy captaine and great conquerour Philip was woonte to say, that hee doubted more the diligence of Demosthenes, then he feared all the force of Athens. Had Cicero slept, during the conspiracie of Catilin, hee hadde neuer bene able worthily to speake of himselfe. O happie Rome, that euer I was elected Consull, whose studi-

Lib. 6. Cap. 8.

Philippe. Antipater.

Epaminondas.

Scipio. Siphax.

Demosthenes.

ous

ous trauaile, saued oftentimes Rome from diuers enemies. Quintiliã reciteth a worthy history, of a famous clearke named Hippias, who to auoyd idleneſſe, after long ſtudying at his bookes, would exerciſe himſelfe in ſome thing or other, leaſt he might ſeeme to be idle, in ſo much ỳ he applied his mind to diuers faculties, at voyd houres, he vſed to practiſe the facultie of a Goldſmith, of a Tailor, of a Shoomaker that at length hee became his owne tailor, his owne Shoomaker, yea, to make his owne ringes ſo artificially, with pearles and pretious ſtones, ſo curiouſly wrought with letters of golde, as though he had bene brought vp in the ſchoole Pirgoteles. What is ſo hard, but diligence will trie it? What is ſo deepe, but trauaile will wade through it? What is ſo ſtrange but ſtudy will know it? Labour and diligẽce are of wiſe men much commended by the example of the Bee, that is ſo buſie and carefull, and knoweth how to profite her ſelfe and others. If the little Antes bee ſo praiſed, for that they toyle in the Sommer, to prouide againſt Winter: If theſe ſeely ſimple wormes, do prouide thinges neceſſary for them and theirs: How much more ought man, whiche is borne to profite his Countrey, his Prince, his friendes and his parents, conſider the commoditie of diligence, and the danger of idleneſſe? But as is before mentioned, vices are couered with names of vertues, as the idle man is noted to be a quiet man, the ignoraunt termed an innocent. Cælius doeth write of a certaine Emperour named Attalus, whiche loued ſo well idleneſſe, that he gaue the gouernment of the Empire, to his friend named Philopenes, for that he would be idle. We reade againe of one Vatia, a great ruler and Magiſtrate in Aſia, that loued idleneſſe ſo well, that the people vſed a prouerbe, when they ſawe any mã idle, ſaying: Vatia ſitus eſt, here is an idle ſcholer of Vatia. The Emperour Licinius and Valentianus, were ſuch enemies vnto learning, ſo ignoraunt

Hippias.

Attalus.

Licinius.

Vatia.

were

were they, as Egnatius doth report, that they called learning the only poison of the world, and named them that were learned, the Asses of Cuma. Who hated learning so much as Heraclides, and Philonides which were so ignorant, that they were compted, as Cælius doth testifie, laughing stockes, and had of the common people in great derision, for their ignorance and follie. These blinde bayardes, and bolde bedlemes, call others Asses of Cuma, when that they themselues are far inferiour to any Asse of the worlde. For diuers Asses had more reason then Philonides, or Heraclides had. We reade that Ammonius a great Philosopher of Alexandria had an Asse, that would accompany with Origen, and Porphiri, to frequent the schole of Ammonius, to heare him read Philosophie vnto his scholers. The Asse was taught to know the reader, and all the schollers, to know the Schole and the time of reading. The sacred Scripture commendeth vnto vs the Asse of Balam, who was likewise taught to speake and to shew the Prophet Balaam the will of God. But the idle and ignorant, will neither learne to know time, place, nor person, neither to profite themselues, nor others. These lasie members, these idle and ignorant beasts, the children of Morpheus, sleeping alwaies in ỳ caue of Pamedes, to whom it well may be spoken, as Aurelian sometime an Emperour of Rome spake vnto one Bonosius, that hee was borne to drinke, and not to liue. The Romanes vsed to punish idleneſſe so sharply, that the Husbandman, that had his ground barraine, that had his Pastures, Meddowes, or fieldes vnoccupied, an other man should bee there placed, and hee put out. The gentleman that had not his horse readie, and in good liking, with all thinges thereunto belonging, should bee suspected to be an idle member vnto his countrey, should be hated and eschued of the people. The common people might vse no kinde of priuate pleasure, as plaie, pastime, or any other idle

Heraclides.

Philonides.

Morpheus the God of sleep.

The Romanes hated idlenes.

Gellius lib. 5. Capi. 2.

ſpoꝛt, but at times appointed. The gates of Rome were opened daie and night, to come, and to go. Foꝛ the ſtate of the Commons, and as Plutarch doth wꝛite, the life and maners of all men, were diligently examined, whether they liued idle oꝛ no. And if any would reſiſt the oꝛdinance of the Magiſtrates, his head ſhould be cut off, and offered vnto Iupiter, in the Capitoll of Rome, his familie vnto the Temple of Ceres, his ſons and daughters, ſold as bondmen vnto the Tribunes and Cenſoꝛs.

Lacedemonians.

The Lacedemonians people, moſte ſtudious to expell Idleneſſe, bꝛought their childꝛen vp alwayes in hardneſſe, to pꝛactiſe them in diligent dwings, hated Idlenes ſo much, that if any in the Citie of Sparta, waxed groſſe oꝛ fat, they ſuſpected him ſtraight of Idleneſſe, and if any yong man waxed fat, they had appointed lawes that he ſhould faſte, and line ſo pooꝛe, vntill he were againe changed vnto his firſt eſtate.

The Egyptians.

The Egyptians, an auncient people, when the Countrey of Egypt began to bee populous, to auoide idleneſſe, as Plini doth repoꝛt, they made a great huge, and monſterous buildyng called Pyramides, whiche foꝛ the mightineſſe and ſtraunge woꝛkyng thereof, was named one of the ſeuen wonders, hauing lx. thouſand of yong men, and continued a long time in the making thereof, and onely to auoide, and baniſh idleneſſe.

The Athenians.

The Athenians ſo abhoꝛred and deteſted idleneſſe, that when a certaine man was condemned to die, foꝛ that he was founde idle in Athens, a citizen therof named Herondas, as Plutarch doth teſtifie was as deſirous to ſée him, as though he had bée̅ a pꝛodigious monſter, ſo ſtraunge and ſo maruellous was it to heare, oꝛ to ſée any idle man in Athens.

Maſsilienſes.

The people called Maſsilienſes, would ſuffer no trauellers, neither Pilgrime, noꝛ Sacrificer, noꝛ any other ſtranger to come within their Citie, leſt vnder colour of religion, oꝛ of pilgrime, they might coꝛrupt the youth of the Citie, with the ſight thereof to be idle.

Indians.

The Indians had a law made

by

by their wise men, named Gimnosophistæ, that after meate was set on the table, the youth should be examined, what they had done for their meat, what pain, what labour they vsed that whole morning before, if they could make account of their trauell, they should goe to dinner, but if they had bèen idle, they should haue no meat, without they deserued the same, with some kinde of exercise, either of bodie or of minde. The like did the yong men of Argis, who made account vnto their Magistrates, of their occupations and works, of their trauel and paine. Euen the Areopagites, as Valerius affirmeth, did imitate the Athenians in making decrées, in setting of orders, in commanding their youth to auoide idlenesse, and exercise trauel, the one most necessarie vnto any common wealth, the other most dangerous. So that some countries are naturally giuen to trauell, as the Lidians, Phrigians, Frenche men, with others. Some again giuen to idlenesse, as the Persians, Corinthians, Englishmen, with others. Some by lawe forced to flie idlenesse, some by punishment feared, some by death enforced to labour for their liuing. Thus this Monster Idlenesse is beaten euerie where, and yet embraced in most places, euerie man speakes against idlenesse, and a nomber are in loue with it, Magistrates and Officers appointed to punish it, but yet they ofter fauour it. Argiues. Areopagites.

¶ Of wrath and anger, and the hurts thereof.



THe famous and noble Philosopher Plato, did charge his Scholers alwaies being in anger or wrath, to beholde themselues in a Glasse where they might see suche alteration of countenaunce, pale in colour, trembling handes, soltred tongues, staring eies. In fine voyd of wit, depriued of reason, and beeing before reasonable men, now brutish beasts. Wherefore that greate Philosopher perceiuyng the furious and hastie nature of Alexander, wrote from Athens vnto India, where this noble conquerour was at warre with Kyng Porus, to take heede of wrath and anger, saying. Anger ought not to be in any Prince toward his inferiour; for that may be mended with correction, nor towarde his equall, for it maie bee redressed with power, so that anger ought not to be but against superiours, but Alexander had no coequalles, yet in vaine was Aristotles doctrine vnto Alexander in that point. For beeing in a banquet, when Clitus his deare friend and foster brother, commended his father kyng Philip of Macedone to bee the worthiest and most renowmed Prince then liuyng, Alexander waxed vpon a sodein so angrie, to preferre anie man before him, though Philip was his owne father whiche was commended, and Clitus his especiall friende that did commende him, thinkyng rather to deserue praise at Alxanders hande, then to speede of death, was thrust vnto the heart with a speare. So hastie was this Prince, that Calisthenes and Lisimachus, the one his Philosopher & counsellour, the other his companion and friende, for fewe wordes

Alexander.

Valerius lib. 9. Cap. 5.

spoken

spoken, were either of them slaine. Silence saith Aristotle is the surest rewarde vnto a prince. We reade that king Tigranes of Armenia whom Pompeius the great did conquere, after wared so angrie by a fall from his horse, because his sonne was present & could not preuent his fathers fal, that he thrust him in his anger with his dagger vnto the hart. And was so sorie afterwarde and angrie withall, that he had likewise kild him selfe, had not Anaxarchus the Philosopher staied and perswaded him. Anger in a prince saith Salomon is death: terrible is the countenance of a king when he is oppressed with wrath, hurtfull vnto manie, odious vnto all is the anger thereof. Nero was so furious in anger, that he neuer heard any thing if it were not to his liking, but he would requite one way or other with death, in so much that in his rage and anger he would often throw down tables being at dinner, dash cups of gold wrought with pearles against the wals, fling meat and drinke away, more like vnto a furious Gorgon of hell, then a sober Emperour in Rome. Such furie raigneth in anger, that Orestes Agamemnons sonne slue his mother Clitemnestra sodenly in his wrath. Such madnesse raigneth in anger, that Aiax Thelamonius that famous and valiant Greeke, after that Achilles was slaine in the Temple of Pallas by Paris, at the destruction of Troie, wared so mad and angrie because he might not haue Achilles harnes, which was giuen before to Vlisses, that hee beat Stones and blocks, fought with dead Trees, killed beastes, thinking to meete with Vlisses, amongst them. If anger make men murtherers, if wrath make men mad without wit or reason to know themselues or others, let them imitate Plato in his anger, which being angrie with anie of his schollers or seruants, would giue the rod to Zenocrates to correcte them. For that he was angrie the learned Philosopher misdoubted him selfe, that hee could not vse mo-

Tygranes.

Nero.

Orestes.

Aiax Thelamonius.

Plato.

best correction. Euen so Architas woulde alwaies speake vnto his seruant which had offended him. Happie art thou that Architas is angrie, letting his man vnderstand how dangerous wrath is. For as Aristotle saith, the angrie man seeth not the thing which lieth vnder his feete. Augustus Cæsar Emperour of Rome desired Athenedorus a Philosopher of Græce, which a long time accompanied Augustus in Rome, and now readie to depart vnto Athens, his natiue soile, of some sentence that the Emperour might thinke of him. The Philosopher tooke a penne, and wrote in a litle Table this sentence: Cæsar when thou art moued to anger speake nothing vntil thou hast recited the Grækes Alphabete: a worthie lesson and a famous sentence, well worthie to be learned of all men. There is nothing neither can there be any thing more vgglie to behold, more terrible to looke vnto, then mans face when hee is angrie, and the more to be feared for that he hath no rule ouer himselfe. All the painters of Persia had much to doe to draw in coulours the terrible countenance and fierie face of Quæne Semiramis, who was like Mægera or Medusa grimme Gorgons and fretting furies of hell, when she heard that her Citie of Babilon was besieged of the enimies, being then dressing of her heade, came with haires hanging and flying in the wind halfe amazed of the newes, vnto Babilon, whose vglie and fearefull image, most like vnto her at that time stood as long as Babylon continued a monument and a terrible mirrour to maruaile at. We reade of the like historie of Olimpias, whose anger was such when she thought of her sonne Alexander, she straight waies like a raging Lion or a cruel Tiger, digged vp the bodie of Iola Alexanders taster, who was thought to bee one of the conspiratours, and being digged vp, tare his bodie in small peeces, and being torne in peeces, gaue it to the birdes of the aire. Such anger was in Marcus Antonius

Augustus.

Semiramis.

Olimpias.

Marcus Antonius

nius

nius towarde Cicero, that he was not contented of Ciceros death, but commanded his head to bee set before him on the Table, to feede his wrathfull hart and greedie eyes: and his wife Fuluia shewed her anger, pulled out his tongue, pinned it vnto her Bonnette, and ware it on her heade, in token and open shew of her cruel and Tyrrhe heart. Fuluia.

The noble Romane Metellus was much enflamed for to shewe such hatred and anger vnto Pompeius, for at what time Pompeius the great was appointed by the Senatours of Rome, to succeed Metellus in his office of proconsulship in Spaine, Metellus perceiuing that hee was discharged, and Pompeius charged, hee brake for verie anger all the furniture of warres, hee destroyed all the victuals, he famished the Elephants, he permitted his souldiours to doe what iniurie they coulde, against Pompeius: so great was his anger against Pompeius, that to hinder onely Pompeius, hee iniuried his natiue Citie of Rome. The propertie of anger is, to hurt diuers in seeking to offend one. As hee is not wise that can not be angrie, so is he most wise that can moderate anger. The fame and renowne that both Themistocles & Aristides got, in vanquishing their anger one towards another, was great: for being sent both as Embassadors for the state of Athens, trauailing ouer a high hill, like wise men that subdued affection, and conquered anger, Themistocles said vnto Aristides, shall we both burie our anger in this hill, and goe as friends and not as enimies? and there though the cause was great, at Athens they became friendes ons vnto another, forgetting and forgiuing one anothers fault. Anger and wrath are the only poison of the words whence hidden hatred doth proceede, for to nourish the one is to feede the other. Therefore it is written, that hidden hatred, priuate wealth, and young mens counsell, hath beene the verie cause of diuers destructions. Manlius Metellus.

lius Torquatus, after he had conquered Campania, and triumphed ouer the Latins, returning vnto the Citie with noble fame, and renowmed victories, though
Val.lib.9.ca.3 the Senator and Elders of the Citie, mette him in triumph and honor of his victories: yet the young men of Rome more disdainefull, then courteous, more odious then louing, more willing to haue his death, then desirous of his life, kept them rather his enemies lurking in Rome towardes him, then friendes: the cause is known in Valerius. Hidden hatred, which beares swaie in diuers places, enuie and malice which proceed from anger, and are maintained with hidden hatred, are all the mischiefe of the world. I will omit to speake of Caligula, whose anger and hatred was such, that hee wished Rome had but one necke, that with one stroke hee might strike it off. Neither wil I recite Heliogabalus, which amongst writers, is named the beast of Rome, and not the Emperour of Rome. The histories of Catelin, Silla, and Appius, for their hatred and anger towardes their countrie, and natiue Citie, are extant in Plutarch and Salust, by this anger and wrath proceeded inuectiues and declarations, and then enuie and malice began to build their bowers, by their chiefe Carpenter anger, then one mischiefe and vengeance, doth alwaies depend of the other. And because anger is the onely cause of all euil and mischiefe, I will speake of those two monstrous Gorgons as things incident, and alwaies hidden in anger, I meane enuie and malice, and therefore I refer that to enuie and malice, which might be spoken here.

Caligula.

¶ Of

¶ Of Periurie and Faith, and where either of these were honoured, and esteemed.



With Faithe is the foundation of Iustice, and Iustice the chiefe meanes, as Aristotle saieth, to preserue a publique weale, (for we see after much tomyng and fretting of seas, after clustryng cloudes, after longe lowryng lokes, there do often appeare calme weather, cleare aire, and gentle countenaunce,) whiche to obscure, and to maintaine, Iustice is the worker thereof, and to note how faithfull and iust some haue beene, and howe wicked and false others shewed themselues, for the commoditie and benefite of that one, and for the discommoditie and iniuries of the other, good it were to shewe the examples thereof. There are not so many vertues in one, but there bee as many vices in an other. For some from foes become friendes, as Clodius and Cicero two greate enemies a long time, and yet in time two faithfull friendes. Tiberius likewise, and Affricanus from mortall foes, grewe to bee suche perpetuall friendes, that Affricanus gaue his onelie daughter Cornelia in marriage vnto Tiberius. Euen so some againe from friendes became foes, yea, from tried friendship, vnto mortall enmitie, as Dion of Siracusa of his moste assured friend (as hee thought) with whome alwayes before he founde friendshippe and faithe, was slaine & cruelly killed of Callicrates. Polimnestor likewise, though king Priamus reposed greate trust and confidence in him, that hee committed his owne sonne Polidorus vnto his custodie, yet he falsely slue him, and murthered him: though beside friendshippe, hee was his nigh kinseman. How well saieth Socrates, that faithfull friendes do farre excell Golde, for in daunger faith

Clodius and Cicero.

Tiberius and Affricanus.

Dion.

Callicrates. Polymnestor.

is tried, and in necessitie friendes are knowen. Suche is the secrete force of Faithe, and suche is the hidden subtiltie of falsehode, that the praise and commendations of the one, shall bee seene and proued in a history of Sextus Pompeius, sonne and heire vnto Pompeius the Greate: the slaunder and shame of the other, shall bee manifestly knowen by Hannibal Amilcars son of Carthage. The Faithe and Iustice of Pompeius, at what time hee pad appointed a banquette for Augustus Cæsar, and Marcus Antonius vpō the seas, was wel tried, for beeing moued of diuers at that time, to reuenge his fathers death Pompeius the greate, and specially often stirred by his friend, and Maister of the Shippe, Menedorus to requite olde malice, for killyng of Pompeius, to destroie Cæsar and Antonius, Sextus in no wise wouldo suffer it, saying: that Faithe and Iustice, ought not to bee turned vnto periurie and falshod: for as it is periurie, to omit Fayth and promise made vnto these Emperors, so this is tyranny and not iustice, to reuenge my fathers death vpon innocencie. And true it was, that Augustus Cæsar was then but a boie, brought vp in Schole in Apulia, when his vncle Iulius Cæsar vanquished Pompei. And as for Marcus Antonius, rather a friend he was vnto Sextus Father, then a foe, and therfore no lesse faithfull was Sextus in performing, thē iust in waying innocency. Far vnlike vnto false Hannibal, which vnder pretence of peace with the Romans, sent Embassadours vnto Rome to treate thereof, where they were honourably receiued: but well requited hee the curtesie of Rome towarde his Embassadours. For when that noble Roman Cornelius came from Rome, as an Embassadour vnto Hannibal, his welcome was suche, that he neuer went aliue vnto Rome againe, for most cruelly and falsely was hee slaine by Hannibal. In this falsehod and periurie was Hannibal muche defamed, whose vertue was not so muche corrupted

Pompeius.

Hannibal.

by

by the vilenesse of his own nature, as by the falshood and corruption of the Countrey, whiche alwaies in this, was not to bee trusted, of whiche it is prouerbially spoken, Pœni perfidi, false Carthaginians: for the people of Carthage delighted in falshood, practized periury, and vsed all kinde of craftes, as the people of Sarmatha were moste false in wordes, moste deceiptfull in dædes, and moste cruell one towardes an other. The Scithians beeing muche molested with warres, and driuen to leaue their wiues at home, in the custodie of the slaues and seruauntes, they hauyng occasion to be absent foure yeeres their wiues married their seruants, brake their former Faith with their owne husbandes, vntill with force and power their seruauntes were slaine, and so they recouered their countries & wiues again. Apollonius the chiefe gouernour of Samos, whom the commons of the Countrey, from lowe estate had exalted vnto dignitie vnto whom they committed the gouernement and state of Samos, was so false of his faithe towardes his subiectes, that hauyng their goods, landes, liuyngs, and liues in his owne hand, he betraied them vnto Philip king of Macedonia, their most mortall enemie. That proude periurer Cocalus king of Sicilia, slue king Minoes of Crete, though vnder colour of friendship, & pretence of talk he had sent for him. Cleomenes brake promise with the Argiues, with whō he toke truce for certaine dayes, craftely betraied them in the night, slue thē being sleeping, and imprisoned them against his former faith, & promise made before. Euen so did the false Thracians with the Bœtians, they brake promise, violated faith, destroied their countries, depopulated their cities, and hauing professed friendshippe, and vowed faithe, became wicked foes, and false traitors. But of all false periurers, and vnnaturall foes, shall Zopirus amongst the Persians, and Lasthenes amongst the Olinthians to their perpetuall slaunder and reproche, bee mentioned.

Carthage.

Apollonius.

Cocalus.

Cleomenes.

Thracians periuries.

Zopirus.
Lasthenes.

ned, the one borne in ỳ famous Citie of Babilon, deformed himselfe in suche sorte, with such dissimulation of forged faith, that hauing rule and gouernment in hys hande, hee brought kyng *Darius* to enioye that, thorough his periurie and falshood, that with long warres in many yeeres, hee might not vanquishe nor subdue: The other as falsly, being the only trust of ỳ Citizens, deliuered Olinthus their Citie, into the hands of their long and great enemie, Philippe king of Macedonia. What fraud hath bene founde alwayes in friendship: What falshood in faith: What deceite in truste, the murthering of Princes, the betraying of kyngdomes, the oppressing of innocentes from time to time, in all places, can well witnesse the same. When Romulus had appointed Spu. Tarpeius, to be chiefe captain of the Capitoll, the chamber of Rome, where the substaunce & wealth of Rome did remain, Tarpeia *Spurius* daughter, in the night time, as shee wente for water out of the Citie, meeting Tatius king of the Sabins thoughe he was then mortal enemie vnto Rome, & in continual warres with Romulus, yet by false Tarpeia hee was brought to be Lord of ỳ Capitol. Thus Tarpeia beyng as false vnto Rome, as king Tatius was, likewise false vnto Tarpeia: for shee looking to haue promise kepte of Tatius, found him as Rome foũd her. She was buried aliue of Tatius, by ỳ Capitoll, which was called Saturnus mount & by her death & buriall, there named Tarpeius rock vntil *Tarquinius* Superbus, which first named it the Capitol, by finding a mans head in ỳ place. There was neuer in Rome suche falshoode shewed by any man, as was of Sergius Galba, which caused three famous cities of *Lusitania* to appeare before him, promising thẽ great cõmodities, and diuers pleasures, concerning the states and gouernemente of theyr citie, yelding his faith and truth, for the accomplishment of the same whose professed faith allured to ỳ nũber of ir. Ỹ.

Tarpeia.

Galba.

yong

men, picked and elected for some enterprises, for the profit of their countrie: but when false Galba had spoiled these three Cities of all flowers of their youthes, against all promise and faith, hee slue the most part of them, solde and imprisoned the rest, whereby hee most easilie might conquere their Cities. Men are neuer certaine nor trustie in doing, when they are fauty in faith. For as the Sunne lighteneth the Moone, so faith maketh man in all thinges perfect. For prudence without faith, is vaine glorie and pride. Temperance without faith and trueth, is shamefastnesse or sadnesse. Iustice without faith, is turned vnto iniurie, and fortitude vnto slouthfulnesse. The orders in diuers countries for the obseruation of frendship, and for maintenance of certaine and sure loue one towarde another, were diuers othes. The noble Romanes at what time they sware had this order he or she, to take a flint stone in his right hand, saying these wordes. If I be guiltie or offend any man, betray my countrie, or deceiue my friend willingly. I wish to be cast away out of Rome, by great Iupiter, as I cast this stone out of my hand, and withal threw the stone away. The auncient Scithians, to obserue amitie and loue, had this law. They powred a great quantitie of wine in a great Boule or a Cup, and with their kniues launced some part of their bodies, letting their bloud to runne likewise, one after another, vnto that Cup, and then mingling the wine and bloud together, tipt the ende of their speares and their arrowes in the wine, taking the boule in hand, dranke one vnto another, professing by that draught, faith and loue. The Arabians when they would become faithful to anie, to maintaine loue thereby, had this custome, one should stand with a sharpe stone in his hande, betwixt two, and let bloud in the palme of their handes, and taking of either of them a peece of their garment, to receiue their bloud, anointing & dying seauen stones

Romanes custome in swearing.

Scithians.

Arabians.

Vrania. Dionisius. in the bloude, calling Vrania and *Dyonisius*, their Gods to witnesse, and keeping the stones in memorie of friendship, would dpart one from another. The like law amongst the Barcians, going vnto a ditch, and standing thereby, saying, as Herodotus affirmeth, as long as that holowe place or ditch, were not of it selfe filde vp, so long desired the *Barcians* amitie and loue. In reading of histories, we find more certaintie to haue beene in them by prophane othes, then trueth often in vs by Euangelist and Gospel othes: lesse periurie in those Gentiles, swearing by Iupiter or Apollo, then in Christians swearing by the true and liuing God: more amitie and frendship amongst them, with drinking either of others bloud, then in vs, by acknowledging and professing Christs bloud. When Marcus Antonius had the gouernment of Rome, after Cæsar was murthered by Brutus and Cassius, and hauing put to death Lucullus for his consent therein, Volumnius hearing of his friend Lucullus death, came weeping and sobbing before Antonius, requiring on his knees one graunt at Antonius hand, to sende his souldiours to kill him vpon the graue of his friend Lucullus, and being deade, to open Lucullus graue, and to lay him by his friend. Which being denyed of the Emperour then, he went and wrote vpon a litle peece of paper, carried it in his hand vntil he came where Lucullus was buried, and there holding fast the paper in one hande and with his dagger in the other hand, slue him selfe vpon the graue, holding the paper close being deade, where this sentence he wrote. Thou that knewest the faithful frēdship betwixt Volumnius and Lucullus, ioyne our bodies together being dead, as our mindes were alwaies one being aliue. The like history is written of Nisus, when his faithfull friend Eurialus was slaine in the warres betwixt Turnus and Æneas, he hauing vnderstanding thereof, vnknowne vnto Æneas, and vnto the

Volumnius.

Herodotus.

Nisus.

rest

reſt of the Troians, went vp and downe the field, tombling and tolling deade carkaſes, vntill hee founde out Eurialus bodie, which after long looking and embraſing of his deade friende, drew out his ſword and helde it in his hand a litle while, saying, as my bodie ſhall neuer depart from thy bodie, ſo ſhall I neuer feare to follow thy ghoſt; and laying the Pommel of his ſworde on the ground, fell vpon his ſworde, hauing the bodie of his friende Eurialus betwixt his armes. This loue was greate betwixt Princes, which might liue honourably, to dye willinglie. A ſtraung thing for men that ſo loue their friendes, to waie their deathes more then their own liues. Oreſtes faith and friendſhip toward Pylades was ſuch, that being come vnto a ſtraunge Region named Taurica to deminiſh the dolors, to allwage the griefe, and to mitigate the furious flames of Oreſtes, becauſe he ſlue his mother Clitemneſtra, and being ſuſpected that they came onely to take away the image of Pallas, their goddeſſe in that country: The king vnderſtanding the matter, made Oreſtes to be ſent for, and to be brought before him to haue iudgement of death. For Pylades was not mencioned nor ſpoken off, but onely Oreſtes, he it was that ſhould ſteale their Goddeſſe away vnto Greece. Oreſtes therefore being brought, and his fellow Pylades with him, the king demanded which of them both was Oreſtes, Pylades that knew his friend Oreſtes ſhould dye, ſodainly ſtept forth and ſaide, I am he, Oreſtes denyed it, and ſaid he was Oreſtes, Pylades again denied that, and ſaid that it was euen he that was accuſed vnto the king: thus the one denying, & the other prouing, either of them moſt willing to dye for the other: the king dismaide at their great amitie and loue, pardoned their faultes, much eſteemed their companie, and greatlie honoured their naturall loue and faith. So many like hiſtories vnto this there be, that then Princes woulde Oreſtes. Pylades

Alexander. die for their friendes, euen that great conquerour Alexander, would haue dyed then presently with his friend Hæphæstion, had not his counsell letted him, hee loued him aliue so well, that he was called of all men, another Alexander: he so much esteemed his friend, ỹ when Sisigambis king Darius mother had saluted Hæphæstion in steade of Alex. being therewith angrie with her error, he said blush not to honour Hæphestion, as another Alexander. What was it that Anaxagoras wanted, that prince Pericles could get for him? Whither went Æneas that Troian duke at any time, without Achates with him? there was nothing that Pomponius had, but Cicero had part of it. Scipios frendship neuer wanted vnto Clœlius. Though Rome could alter state, though fortune could chaung honor, yet could neither Rome nor fortune alter faith, or chaunge friendes. After the Senators had iudged Tib. Gracchus for diuers seditions in the citie to die, his friend Blosius hauing knowledge thereof, came & kneeled before the Senators, besought Lælius (whose counsell the Senators in all things followed) to be his friend, saying vnto the rest after this sort. O sacred Senate, and noble counsellers, if yet remaine in the citie of Rome, any sparkle of iustice, if there be regard vnto equitie, let me craue that by law which you iniuriously apply vnto another, & sith I haue cõmitted the offences & facts of Gracchus, whose cõmandement I neuer resisted, whose wil to accõplish I wil during life obay, let me die for Gracchus worthely, which am most willing so to do, & let him liue iustly which so ought most truely. Thus with vehemẽt inuectiues against him self, crauing death most earnestly vnto Blosius, & life worthely vnto Gracchus, made the Senators astonied with his rare desire of death, saying: the Capitol had bẽn burned by Blosius, if Gracchus had so commanded, but I know that Gracchus thought nothing in hart, but that which hee spake by

Hephæstion.

Pericles.

Aeneas.

Pomponius.

Gracchus. Blosius.

by tong vnto Blosius, and that which he spake by tong vnto Blosius, that *Blosius* neuer doubted to dw: and therefore I rather deserue death than he. The faith and loue betwixt Damon and Pythias was so wondered at of king Dionisius, that though he was a cruell Tirant, in appointing *Damon* to die, yet was he most amazed to see the desire of Pithias, the cõstant faith, the loue and friendship professed in *Damons* behalfe, striuing one with an other to die, enforced in spite of tiranny to pardon *Damon* for Pythias sake. Theseus and Perithous became such faithfull friendes, that they made seuerall othes, one vnto an other, neuer during life to be parted, neither in affliction, paine, punishment, plague, toyle, or trauell to be disseuered: insomuch that the Poets faine that they went vnto the kingdome and region of Pluto togither. I will not speak of the great loue of that noble Greeke Achilles toward king Patroclus: Neither will I recite the victorie of that worthie Romane Titus toward Gisippus. In fine, I will not report Palemon and Arceit: Alexander and Lodowicke, whose ende and conclusion in loue were such, as are worthie of memorie, famous in writing.

Damon and Pythias.

¶ Of enuie and malice, and so of tiranny.

AS malice drinketh y^e^ most part of her own poyson, so enuie saith Aristotle hurteth more the enuious it selfe, than the thing that it enuieth. Like as the stenthfull in war, or Darnell amongst Wheate, so is the enuious in a Citie: not so sadde of his owne miseries and calamities, as hee lamenteth the happe and felicitie of others. Wherefore the wise Philosopher Socrates calleth enuy *ferrum animæ*, the sawe of the soule, for that it eutteth the heart of the enuious to see the prosperitie of others. For as it is a griefe to the good and vertuous man to see euill men rule: so contrarily to the euill most harme is it to see the good man rule. Wherefore (first) diffuber of common wealthes, and ouerthrowes of good states: the beginnyng of all sorrowes, the ende of all ioyes: the cause of all euyll, and the onelie let of all goodnesse is enuie. How prospered Grece? How florished Rome? How quiet was the whole worlde before enuie began to practize with malice, two daughters of tiranny, neuer seene, but hidden in the hearts of flatterers? Then I say Grece was glorious, Rome was famous, their names were honoured, their prowise feared, their pollicie commended, their knowledge extolled, their fame spread ouer the whole worlde: but when enuie began to soiorne in Grece, and malice to builde her bower in Rome, these sisters like two monsters or two grimme Gorgons, oppressed Castles, destroyed Countreys, subdued kingdomes, depopulated cities: in fine, triumphed ouer all Grece and Italie. Hannibal of Carthage, Iugurth

Hannibal. Iugurth.

gurth of Numidia, Pirrhus of Epire, moſt valiaunt, puiſſant and mightie Princes, with long warres, and great ſlaughter withall, could not with all their force and power hurt Rome halfe ſo muche as hidden hatred betweene themſelues in Rome. Againe, Alexander the great, valiaunt Cirus, famous Zerxes, moſt mightie conquerours, with all their ſtrength of warres, coulde not annoy Greece halfe ſo much as inwarde enuie betweene the cities of Greece. What cauſed Iulius Cæſar to war againſt his ſon in law Pompeius? Enuy. What made Adrian the Emperor to deſpiſe ỹ worthie fame of Traian? Enuie. What moued Cato ſurnamed of Vtica, to kill himſelfe? Enuie vnto Cæſar, hidden hatred, working for priuate gaine, and raſhe counſell of flatterie, which is heard moſt often in the enuious mouth, haue deſtroyed kingdomes. Enuie entred ſtrike into the hearts of Princes, arreſted the worthieſt Conquerours of the world, waded the bowels of the wiſe, bluſht not to attaint the learned Philoſophers in the midſt of Athens. Hercules in killing the great Dragon Priapus that watched in the garden of Heſperides, in deſtroying the rauening birdes Stimphalides, in conquering the raging and furious Centaures, in vanquiſhing terrible monſters as Gereõ, Cerberus and Diomedes in ouercomming the Lion, the Bore, and the Bull: in ouertaking the gilded Hart: and laſt for his conqueſt of the huge and prodigious Hidra, in the fennes of Lerna, won no leſſe enuie of ſome, than iuſtly hee deſerued fame of others. Theſeus to imitate the hautie attempts of Hercules ouercame Thebes, ſlue Minotaurus in the dennes of Labirinthus, ſubdued Creon the tyrant, with diuers other large enterprizes, as one more willyng to enuie the fame of Hercules, then deſirous to deſerue fame by lenitie and quietneſſe. So might I ſpeake of Iulius Cæſar that enuied Alexander the great, and Alexander likewiſe that enuied Achilles. And thus alwayes enuie

Pirhus.
Alexander.
Cirus.
Zerxes.
Cæſar.
Adrian.
Cato.
Hercules.
Theſeus.
Cæſar.
Alexander.
Achilles.

was fostered with Princes. With the wise and learned enuie bare great sway, as betwixt Plato and Xenophon, the best and graues Philosophers in their time: betwixt Demosthenes & Aeschines, betwixt Aristotle and Isocrates, one despising the other. Such slaughter grewe of enuie, that one brother killed another, the sonne the father, and the father likewise the sonne: as Romulus slue his brother Remus of enuie, lest he might bee King in Rome. Cambises King of Persia killed his brother Mergides, as Herodotus doth write, of enuie. Enuie caused Anacharsis the Philosopher to bee slaine of his owne brother Caduidus. King Iugurth murthered both his brethrē Hiemptalis & Adherbales, that he only might raigne King in Numidia. Caine did kyll his brother Abel, the scripture doth testifie that his sacrifice was once accepted. Thus enuie was seene and knowen to bee betwixt brethren, betwixt the parentes and their children: the like we read that enuy committed horrible and terrible murther as well betwixt the husbande and the wife, as the children towardes their Parentes as in short examples is verified. Clitemnestra slue her owne husband Agamemnon, and shee again was slain by her sonne Orestes. Queene Semiramis kilde likewise her husband king Ninus, and shee was kilde euen so by her sonne called Ninus. Agrippina murthered her husband Tiberius, and shee was euen so murthered of her sonne Nero. O cruell tiranny that enuie shoulde euer cause such vnnatural murther, as one brother to kill another: the Father to destroy his sonne, the sonne to slea hys father: the husbande to murther his wife, the wife to make awaye her husbande. We reade in Plini of a certain king in Thebes named Athamas, ỹ gaue both his sonnes, the one named Learchus, the other Euriclea, to bee deuoured of ramping Lions. So many monsterous tirauntes brought vp in the scole of enuy, so manie deformed Centaures, that all countries haue beene

Romulus.
Cambises.
Caduidus.
Iugurtha.
Cain.
Clitemnestra.
Semiramis.
Agrippina.

full

full of them. When Antiphiles saw Apelles in great fauor with king Ptholeme, hee so enuied the matter, that he told the king of spite vnto Apelles, that Apelles was the verie cause of the long wars betweene the Tirians and Egypt, to discredit Apelles for verie enuie that he was greate with the king: but the matter being knowne, and his enuie waied, Apelles was rewarded of the king with a hundred Talents, and Antiphiles for his enuie commanded afterwarde all the dayes of his life, to be the slaue and bondman of Apelles. Themistocles was so grieued to see Miltiades so honored for his great conquest and triumph in Marathea, that being demaunded why he was so sad, he answered: Miltiades triumphes will not suffer Themistocles to bee ioyful. There was no countrie but enuie bare swaie: there was neuer any great vertue, but it was accompanied with enuie. Cæsar was enuied in Rome by Cato: Turnus was enuied in Rutil by Drances: Vlisses was enuied in Greece by Aiax: *Demetrius* was enuied in Macedonia after king Cassander dyed: what enuie M. Crassus bare towarde Pompeius it is knowne: what hidden hatred Pollio had towarde Cicero it is reade in *Brusonius* the third booke, the 7. chapter, where Pollio saith to Messala that hee might not abide Ciceros voice. The like we reade of Aristotle, who enuied Isocrates so much, that he was wont to say, it wer a shame vnto Aristotle to hold his peace, & let Isocrates speake. For as there is no light saith Plini without shadowe, so is there no vertue or glorie without enuie. The wauering state of the vulgar which ruled alwaies Rome and Athens, was so mutable and vncertaine, that after wise and sage Socrates was cõdemned to die, being dead, the Athenians repented, his accusers were banished, and Socrates now being dead, had his pictures erected, which being aliue, the rude and vncertaine people esteemed nothing. Euen so was Aristides and Themistocles

Cæsar.

Pollio.

Socrates.

Aristides.

miſtocles, baniſhed vnto Perſia, Iphicrates vnto Thracia, Conon vnto the prouince of Corporos, Chabrias vnto Egypt, and Cares vnto Sigeum, men of excellent vertues, of noble ſeruice, of renowmed fame: yet by the enuious people baniſhed their own countries to raunge abroad the world. Againe Homer was enuied by Zoilus, Pindarus by Amphimanes, Simonides by Timocreon: yea, learned Maro & Horace were moſt enuied and backbiten by Mæuius and Suffenus. What doe I ſpeaking of enuie? why waſt I time to write of enuie? wherefore ſeeme I ſo fond to touch a ſpeciall matter, being ſo common with all men, being ſo nouriſhed in all countries, being knowne from the beginning of the world, and being firſt practiſed by the diuel, who enuying mans ſtate, the felicitie, ioy, and pleaſure he was in, leaſt man ſhould poſſeſſe the place where ſometime the diuel raigned as an Angell, deceiued man? This enuie toke rote then in the firſt age, for Cain enuied ſo his brother Abell that he ſlue him, for that God accepted Abels ſacrifice and refuſed his. Ioſeph was of his owne brethren likewiſe ſold vnto Egypt for enuie that he was better beloued of his father then they were. Saul did ſo enuie King Dauid, that he gaue his daughter Michol in mariage to Dauid, for that ſhe being his daughter, might betray her huſband to the Philiſtines. Dathan and Abiron had great enuie toward Aaron. Daniel was much enuied in king Nabuchadonoſors pallaces. What ſhould I be long in this? The Apoſtles, the Prophets, the Martirs, yea Chriſt himſelfe was enuied at by the Iewes and Gentiles: inſomuch that tyrannie and murther was the ſequele of enuie, as from time to time tried, from age to age ſeene, and from man to man practiſed, euen vnto deade men ſhewed: as Achilles vnto Hector by haling and drawing his body about the fields of Troye in open ſight of king Priamus his father: as M. Antonius vnto Cicero, hauing Ciceros

Conon.
Chares.
Homer.
Cain.
Saul.

ros head set before him to ease his Tigrish mind, permitting his wife Fuluia to weare Ciceros tongue in her Bonnet: as Cambises vnto the Iudge Sisamenes being dead to flea him: being flean, to cut him in peeces: being cut in peeces, to giue him to be deuoured of beasts and birds. I might well declare the tyrannie of Tullia shewed toward her father king Ser. Tullius being dead, to cause her Chariot a horse to tread her fathers bodie in the streets. Of Tomyris Queene of Scithia toward king Cirus being dead, to strike of his head and to bath it in bloud. Of Silia toward Crassius being dead to burne his bodie, more to shew his tyrannie. To note the tyranny of Alexander in Thessalia: Of Busiris in Egypt; To open the wicked life and fate of Dionisius in Siracusa: of cruel Creon in Thebes: of Periander in Corinth: of Pisistratus in Athens, I should be tedious to amplifie that which may be briefely examined And this we reade and see dayly by experience that the ende of Tirants is to dye in tyrannie, and as they deale with others, so are they dealt withall: As Diomedes and Busyris were wont to feede their horses with mens flesh, and to quench their thirst with mens bloud: so were they themselues vanquished by Hercules, and made foode to be eaten and deuoured of their own horses, which they before fed with other mens flesh. Likewise the great tyrant Phalaris and that cruel Perillus, were both destroyed with those new inuented torments that they made for others: I meane the brasen Bull which Perillus made to satisfie the tyranny of Phalaris. Thrasillus and Scyron, the one teaching the way of tyrannie, was first of all in that which he taught vnto others, tormented and slaine: the other throwen headlong into the sea by Theseus, euen so as he was wont to doe with others. To speake of the great cruelties of Æmilius, who as Aristides in Plutarch doth testifie, vsed to recompence any man, that would and could inuent

Alexander.
Busiris.
Dionisius.
Diomedes.
Busyris.
Phalaris.
Perillus.
Thrasillus.
Scyron.

uent new tormentes to punish the innocent, and to pleasure his tigrish minde: He I say dwelling in Agesta a Citie of Sicilia, made a brasen horse to vexe and torment the people, wherein through the commandement of Arminius Paterculus chiefe magistrate of the Citie, he first suffered the assaye of his newe inuented workes. We reade againe of the fiftie sisters, King Danaus daughters, called *Belides*, which being maried to the fiftie sonnes of Ægistus, slue all their husbandes in the first night, saue Hipermenestra: one of them so named, spared the life of her husband Linceus. The like we reade of the thirtie sisters of Albina, which after the selfe same sort, made an end of thirtie husbandes in one night. The sequel of tyrannie was such, that what wanted in the Father, was fully supplied in the sonne, for amendment is rare séene: and that which is more often tryed and verie well considered of a simple woman named Ihera, who when she perceiued that the people of Siracusa did wish the death of Dionisius the tyrant, she straight knéeled vpon her knees, and besought the Goddes that hee might liue: and being demaunded why she prayed for such a tyrant? she saide: I knew three kinges in Siracusa, euerie one a tyrant, the second worse then the first, the third worse then the second, and now *Dionisius* being the fourth, is worse then the thirde, and hee that shall bee fift, I feare least hee bee worse then *Dionisius*, and therefore I praye the Goddes hee might liue: for of two euils the lesse is to bee chosen. Marke how in a simple woman, in a sillie person, trueth often doth soiourne. The like of a certaine husbandman wee reade, that digged in the ground, when the murtherers that slue king Antigonus passing in hast, taking their flight into Phrigia, demaunded of the husbandman, why he digged so deepe: I digge vp (saide he) an other king Antigonus to rule Macedonia: letting them to vnderstand the true Pro-

Belides.

Albina his sisters.

Brusonius. lib. 6. cap. 21.

uerb e

uerbe, that seldome comes the better, that hée that woulde come after, shoulde bee farre worse than king Antigonus. O happie age, O golden world, while tiranny was not knowne. The great Monarchies of the world were gotten with tiranuie, and likewise through tiranny lost. The first Monarch after the great deluge, was that of the Assyrians, which began vnder Ninus the third king of the Assyrians, and cõtinued in slaughter and tiranny, vntill Sardanapalus time ỹ last king, which was a thousande two hundred nine and thirtie yeares. From the Assyrians it was woonne with the sword, and brought with vyolence and tirauny by that cruell and blooddie Arbactus vnto the Medes, and remained there vntil king Astiages, which was the ninth king, and last king of the Medes, two hundred and fifty yeares: from the Medes it was had by tiranny away by king Cyrus vnto Persia, and there stayed vntill the time of king *Darius*, which was two hundred and thirtie yeares: from the Persians it was with bloode and great slaughter taken away by *Alexander* the great vnto Macedonia, and there maintayned vntill Perseus time, which was a hundred and seuen and fifty yeares: from ỹ Macedonians it was posted vnto Rome, where vnder Iulius Cæsar the prowdest Monarche in all the worlde, it somed in blode, florished in tiranny a longe while. Thus tirannie was fedde and fostered from one countrie vnto an other, vntill almost the whole worlde was destroyed. The murther and tiranny that long florished in Græce betwixt the Thebans and the Lacedemonians, againe betwixt the *Lacedemonians* & the Athenians, betwixt the Athenians and all Græce, who readeth it not in Thucidides. Tamburlanus the great murtherer, king sometime in Scythia, got through tiranny Medea, Albania, Mesopotamia, Persia, and Armenia, passed ouer Euphrates, subdued Asia the lesser, & toke Baiazetes king of the Turkes. Zerxes called all ỹ

Ninus the first monarche.

Arbactus.

Cyrus.

Alexander.

Cæsar.

Princes of Asia in his voyage towarde Greece, where such tiranny was vsed that not onely Cities and Countries were destroyed, but also their Temples and their Gods neglected and spoyled. The huge tiranny betwixt king *Darius* of Persia, and Miltiades Prince of Athens, who slue a hundred thousande of *Darius* men. The slaughter of king Cyrus after he hadde exiled his Grandfather king Astiages from Persia, vanquished the Babylonians, & ouerthrew Crœsus king of *Lydia*, after he had (I say) subdued the most part of Asia, he ceased not his tiranny vntill hée came to Scythia, where hée and two hundred thousand were slaine of one woman Tomyris Queene of Scythia, who after she hadde slaine him, shée caused his head to bee cut off, and made it to be bathed in a great Tunne of blode, saying these wordes: now Cyrus drinke ynough of that which thou hast alwayes sore thirsted for. Blod doth require blod, and tiranny will haue cruelnesse. Antiochus fomed in tiranny, brought in subiection Egypt, & India with other confines. Hannibal excelled all men in tyranny, as both Rome and Italy can well testifie thereof. To speake of king Philippe and his sonne *Alexander* the great, their tiranny, their conquest, and bloody warres, it were superfluous, as Thessalia, Thebes, *Larissa*, Olinthians, Phoceans, Lacedemonians, Athenians, Persians, Indians, & all Asia are witnes thereunto: Pirrhus, Antigonus, Pompeius the great, with infinite moe blody Kings and Captaines, which more reioyced with tiranny to offend others, then with iustice to defend their owne. For the triumphes of cruell captaines is to ioy in tiranny: the wishe and desire of the vngodly tiraunt, is to destroy all, thirstie alwayes of bloode, hungry continually of murther and slaughter. What wished *Caligula* the Emperour to his owne City of Rome? forsooth one necke, that with one stroke hee might strike it off. The difference betwixt a gentle and

Darius.
Miltiades.
Cyrus.
Antiochus.
Alexander.
Pirrhus.
Antigonus.
Pompeius.
Caligula.

a godly Prince, and a cruell tiraunt, is, and hath bene alwayes ſéene. King Codrus of Athens, how farre excelled hée cruell Caligula? when by an Oracle it was tolde vnto the Athenians, that they ſhould neuer haue victory during the life of Codrus their king, which whē the king knewe, hee clothed him like a common ſouldiour, nay rather as the hyſtorie ſaith, like a poore begger went vnto the middeſt of his enimies to bee ſlaine to ſaue Athens. Howe much did noble Curtius, and famous *Decius* ſurmount that cruell and tigriſhe *L.* Silla, and that wicked impe C. Marius, they through the like Oracle moued, were ready in harneſſe to mount on horſebacke, to offer themſelues alyue, vnto an open dampe and gulfe to ſaue Rome: the other with ſwords and fire no leſſe willing to deſtroy Rome, then ſtudious to ſpoyle their natiue Soyle and countrye of Italy. Againe Thraſibulus was not ſo beneficiall vnto Athens, but Cateline was as hurtefull vnto Rome. Diuers Princes and Noble men haue bene no leſſe ſtudious howe to keepe and defend their Countries, than they were loth & vnwilling to treſpaſſe againſt other rountries. Happy were thoſe places, & moſt happy are they that ſpéede of ſuch Princes. How famous was Thebes while Epaminōdas liued? How renowmed was *Sparta* while yet Ageſilaus ruled? Howe happy was Rome when Fabius Maximus bare ſwaye? Howe floriſhed Athens when Pericles with his magnanimity, when Themiſtocles with his worthines, whē Demoſthenes with his wiſedome defended their ſtate? The vertuous liues of godly Emperours which time aduaunced to fame, & fame ſpred ouer the whole world, as of Traian, Conſtantine, Auguſtus, Alexander Seuerus, with others, which were to bee honored and worthely hadde in memorie. The cruell tiranny of other wicked Magiſtrates, which neither time can take away, nor any good nature forget, as that very ſhape of ſhame, ſincke

Codrus.

Curtius.
Decius.
Silla.
Marius.

Thraſibulus.
Catiline.

of sinne, that beaste Heliogabalus, that tiraunt Nero,
Caligula. that monster Caligula, with *Domitian*, *Dyonisius*, &
Dionisius. others, which are to be detested, and vtterly lothed. *La*-
ertius in his third booke doth write, that the people of
Agineta, had a lawe written, that if any of Athens
should come vnto their great Citie Aginia, hee should
by lawe loose his head. When Plato the Philosopher
had happened to come to that Cittie, it was tolde Car-
mendius, who then was chefe Iudge for that yeare, ỹ
a man of Athens was in Aginia, which ought by law to
die, and he calling Plato before him in a great assembly
demaunded what he was, and he sayd a Philosopher: a
certaine man envious vnto learning hearing the name
of a Philosopher sayde: this is no man but a beast: then
sayd Plato, I ought to be free by your law, being a beast
and not a man, and so pleaded the matter, that by the
name of a beast, Plato was dismissed, applying the sense
and morall thereof, that with tyrauntes and envious
people, beastes are better esteemed then men. Such is
the furions rage of tirannye, that without mercy and
respect of person, he feedeth his furie. King Atreus, bro-
Atreus. ther to Thiestes, and son to king Pelops, slue without
pittie the three sonnes of his brother Thiestes, whose
blod hee caused Thiestes his brother, and their father
to drinke vnwares: (I say) after hee had hidden their
bodyes in a caue, hee cut of their members, and made
their father to eate thereof. The like History we reade
Astiages. in Iustine that king Astiages made Harpagus to eate
his own children, dressed ready & made to bee serued at
the kinges table, in two siluer dishes before *Harpagus*
the father: Of which as one ignorant of such tiranny,
hee fedde thereof. Mythridares the blody king of Pon-
tus, slue his three sonnes, and three daughters, kilde his
wife *Laodices*, and maried an other straight named
Hipsicratea. Tiranny lurketh in the hidden vaines &
Mythridates. secret bowels of envy: for euen as Mythridates slue his

wife

wife *Laodices*: ſo Conſtantine the great Emperour ſlue his wife Fauſta: & Nero murthered his wife Poppea. To ſpeak of Cleander, Ariſtratus, Strates, Sabillus, with innumerable more, I ſhould weary any reader with the prolixitie thereof. The ſtate of Rome was ſo often changed by meanes of tyrannie, that now they raigned vnder Monarchia, and then ſtreight vnder Ariſtrocratia. And thus the commons ſeeking by change the amendment of Princes, kept alwaies the chiefe rule and gouernment of the Citie of Rome vnder Democratia, whiche is the popular gouernment, conſidering the corruption of Princes, to the immortall fame and perpetuitie of credite. Though it be a hard queſtion to know where tyrannie is leaſt ſhewed, eyther in that common wealth, where the people bear ſway, or where elected number doe rule, or where one doth gouerne, yet it is hardly diſcuſſed and diſputed of the learned, for the maintenaunce of either of theſe: but that ſhall be touched in the chapter of common wealthes and gouernement of Princes. Conſtantine. Nero.



Of flattery.

FLattery is the ſweete bayte of enuie, the cloake of malice, the onely peſtilence of the woꝛlde, a monſter ougly to beholde if it coulde be ſeen, verie terrible to truſt if it might bee knowne: with as manye heades as Hidra, to inuent wickednesſe: with as many handes as Briareus to commit euill: with as manie eyes as Argos, to beholde vengeaunce: wyth as ſwifte legges as Thalus to goe to naughtineſſe, entering into euerye mannes houſe with a toonge as ſweete as honey, hiding in euery mans heart as bitter as gall, of whome the olde poems is ſpoken, *Melin ore, verba lactis: fel in corde, fraus in factis.* Of whiche Antiſthenes the learned Athenian was woont to ſaie, that he hadde rather haue Rauens in houſe wyth him, than flatterers: foꝛ Rauens ſaid hee deuoure but the carcaſſe beeyng dead, but the flatterer eateth vp the body and ſoule aliue. Foꝛ euen as tyꝛannie is hidden in ỹ ſecret bowels of enuie, ſo is enuy cloked vnder filed phꝛaſe of flatterie, and very well compared to ỹ Crocodils of Nilus, oꝛ to the Sirenes of ỹ ſeas, the one weeping & mourning, the other ſinging & laughing: the one wꝺ mone, the other with mirth ſtudy howe to annoy the powꝛe Mariner. The flattering Paraſite as Ouid ſaith, denieth with the negatiue, & affirmeth with the affirmatiue, weepeth with him that is ſad, & laugheth with him that is merry: as ſometime Cliſophus when hys maiſter Philip king of Macedonia, and Father vnto Alexander the great, would hault becauſe hee had the gout, he would hault likewiſe: when the king woulde be

Antiſthenes.

be merry at his drinke, Clisophus would not be sad: In fine, what soeuer Philip tooke in hand, the same Clisophus did maintaine. Aristippus the Philosopher could better please king *Dionisius* with adulation, thē Dion the *Syracusan* coulde pleasure him with trueth. Cleo could better accomplishe the desire & lust of Alexander with forged flattery, then Calisthenes his counsellor could satisfie him with philosophie and trueth. Who might moone Cæsar to do any thing so much as Curio the Parasite, not Pompeius his sonne in lawe: nor yet his only daughter Iulia, nor al the Senators of Rome might make Cæsar friend or foe so muche as *Curio*. Flatterers are daungerous vnto the most part, hurtful vnto all, profitable vnto none, and yet of Princes most accepted. In Court like furious Centaures, bisormed Scillaes, huge Ciclops, grim Gorgons, fretting Furies, & monstrous Harpeis: yea with thousand more deformities: vnder the shape of humanitie, they sway and rule. For who is more made of, than he that ought least to be esteemed? who is trusted more, than he that deceiueth soonest? who is heard more at all times, than he that ought least to come in sight at any time? who hath more of all men than he that deserueth least of all men? In fine, who is more beloued ante where, than he that ought most to bee hated euery where? The common people of the Medes and Persians, for that they kneeled vnto Alexander, and made him the sonne of Iupiter, were more esteemed for their flatterie therein, than the Nobles of Macedonia for their truth & playn dealing. What is it, but flatterie bringeth it to passe? That which ỹ famous and renowned Prince *Agamēnon* wᵭ all the force and power of Greece, could not wᵭ ten yeers siege subdue: I meane Ilion in Phrigia, ỹ noble city of *Troy*, one suttle Sinon a simple and a silly Greek allured the minde of king Priamus, deceyued wᵭ flattery ỹ nobles, and entised the citizens through adu-

Apt epithetes for flatterers.

lations to their vtter destruction & last confusion. That auntient and renowmed Citie of Babilon, which king Darius with all the power of Persia, with long wars and losse of men: yea when all his strength fayled hym, and all his force neuer able to vanquishe any part of ỳ noble Citie, one Zopirus a Citizen borne in Babilon, throughe forged faith and filed flatterie I saye betrayed his natiue Citie vnto king *D*arius. That famous City of *O*linthus, which the valiaunt conquerour and puissaunt Prince Philip king of Macedonia coulde neuer destroy with his great armie and strong hoast, yet one dissembling *L*asthenes with flatterie conquered them, and gaue them vnto ỳ enemies hand king Philip. To speake of the antient *L*acedemonians, ỳ most famous and worthiest people in ỳ whole world for their wars: whom neyther Medes, Persians, Macedonians, nor al Greece againe might vanquishe before, *P*hrinicus w̃ flatterie deceiued them. The people of *S*amos were deceiued by false Apollonius. Menelaus was beguiled with the flatterie of Paris. Dion of Siracusa was slaine by his flattering friend Calicrates. O sucking serpent of cancred malice, whose small fruite is terrible death. If king Antigonus had knowne the flatterie of his faigned friend Apollophanes, he had not bene deceiued as he was. If king Astiages hadde throughly known Harpagus his seruant, he had not bene slaine of king Cirus. If ỳ noble & famous Romane Crassus had not waied the flattery of Carenus, he hadde not bene so shamefully murthered amongst the Parthians. What flatterie was betweene *I*ason and Medea? what deceit followed? what adulation was betwixt Theseus & Ariadne? what fallhood ensued? the one king Oetes daughter of the land of Cholcos, helping Iason vnto ỳ golden fleece: the other king Minos daughter of Creet, deliuering Theseus out of the dredfull dens of *L*abirinthus from the monster Mynotaurus, but both deceiued by

Zopirus.

Lasthenes.

Phrinicus.

Apollonius.
Paris.
Calicrates.

Apollophanes.
Harpagus.

Carenus.

Iason.
Theseus.

flatterie

flattery, howe did Æneas the Troian prince deceiue quæne Dido with flatterie? how did Demophoon the Grecian beguile quæne Phillis with adulation? howe diuers such Quænes, Ladyes and others, haue bene allured and entised by fayre speach, the dayly experience with pollicie and practise therein, is a certaine and sure proofe of the same, which because they are common hystories I will omit to speake off. But passe we forwarde in the pilgrimages and affayres of Princes. Who murthered Cæsar that worthy Emperour, in the Senate house of Rome? *Brutus* and Cassius those flatterers that Cæsar loued most. Who poisoned that mightie Cõqueror Alexander in the midst of his triumphes at Babylon? those that flattered him most, his owne cup taster Iola and his kinseman Antipater. Who betrayed that famous Romane Cicero vnto his meere enimie Marcus Antonius? euen hee whom Cicero before defended and saued from death, Popilius. Finallye, who betrayed Christ both God and man vnto the Scribes and Pharisees? his pursebearer, that flattering Iudas with fayre speach, saying: *Aue rabbi*, embracing and kissing him as flatterers vse to doe. Where is there greater tiranny shewed, then where flattery is most vsed? Where is there greater deceipt practized, than where curtesie is most tendered? Where is more falshoode tryed, then where trust is most reposed? The first thing that deceyued man was flatterie, which the Deuill the serpent put in vre to deceiue Eue, flattering her, saying: if thou eate of this fruite, thou shalt know good and euill, and you shall bee as Gods on earth. As the Deuill is the only author of all lies, so is he the only father of flatterie, attempting alwaies the best and not the worst: accompanying the highest & not ỹ lowest, frequenting the court more than the countrey, approching nigher stately princes, than poore beggers. And no maruaile when Christ was assaulted with flattery of ỹ

Aeneas.

Demophoon.

Brutus and Cassius.

Iola and Antipater.

Popilius.

Iudas.

Diuell, promising him all the world if hée would knéele and flatter him. Would to God that all princes would speake vnto flatterers, as Christ spake vnto the diuell: Auoyde Satan: Away flatterer. Or else I wish ỹ wise men, which are soonest of all by flattery allured, woulde imitate the example of a noble man of Thebes named Ismenias. Ismenius, who being sent Embassadour from Thebes vnto Persia, vnderstanding the maners & fashions of ỹ prowde Persians, that nothing can bee gotten without flatterie, no body can bee heard e without kneeling, did let downe his ring to the grounde, whereby hee might stoope before the king, not vnto the king, but to take vp his ring. Or else I woulde wishe all men to aunswere flatterers, as Diogenes aunswered Aristippus, who speaking vnto Diogenes, that if Diogenes coulde be content to flatter Dyonisius the king, hee needed not to lick dishes, or to liue poorely in Athens, vnto whom he answered: if Aristippus coulde be content to lick dishes or to liue poorely in Athens, he néeded not to flatter Dyonisius. It is read in Cælius, ỹ the womẽ of Cipria were most giuẽ to loue flattery, insomuch ỹ they kneeled downe to bowe and bend their shoulders, as a footestoole vnto their Ladis to mounte vnto their Chariots: surely the men of Persia, and the women of Cipria, engendred such broodes of flattering Parasites, that glorious Maysters neuer want flattering seruauntes. The schollers of Gnato frequent allwayes Thrasonicall places. Haue wée not many now a dayes that will speake vnto their friendes as Nicesias was woont to say to Alexander the great, being wounded and his bloode gushing out? O what noble bloode is this? This bloode commeth from some God and not of man: thus I saye, flattering Nicesias woulde affirme, that the Gnat which happened to taste of the bloode of Alexander must nædes farre surmount other Gnats. The wiseman saith that fiue things ought of all men to

Diogenes.

Aristippus.

Nicesias.

be

be mistrusted: a straunge Dogge, an vnknowen horse, a hollowe bancke, a talkatiue woman, and a flattering seruaunt. Faire wordes make fooles faine: yea, flattering speache ouercometh wise men. Demetrius hauing then obtained victory in the warres at Salamina, being so ioyfull and gladde of his hap, did send Aristodemus a very subtill and a cunning flatterer, to certifie his father king Antigonus of his prosperous successe, geuing in charge vnto him to shewe the king his father orderly the triumph and victory in large maner. Aristodemus no lesse ioyfull of the message, then skilfull in flatterye, leauing his Nauy, and his company in Cipris, went on lande towarde king Antigonus, who hauing vnderstanding that Aristodemus was come from his sonne Demetrius, being desirous after long loking of newes, to heare of the warres, and successe of his sonne, sent diuers to mæte him on the way, to know the truth and effect of his comming: hee saluted all men as one very sad, and so sad that all men iudged that eyther Demetrius was slaine, or els lost ỹ fielde. The king being certified that Aristodemus was very sad, and that there was no likelihode of good newes, came hastely to mæte him: which when Aristodemus saw, he cried out with a loude voyce a farre off, saying: Most happy art thou king Antigonus cõmended of the gods, saluted of Demetrius, and this day feared of all the worlde. Thy son is Conqueror ouer Conquerors, and king ouer kings, triumphant victor in the warres at Salamina: thus artificially Aristodemus vsed such flattery before king Antigonus, that ỹ kinge had as great a delight to heare Aristodemus flattering phrase, as hee had ioy and gladnesse of the prosperitie of his sonne Demetrius. Thus Antigonus, with flatterie woon the heart, and waded the bowels of king Antigonus, that his reward was as much by his flatterye, as his thankes was for his newes. Marcus Antonius delighted so much in ỹ flatte-

Demetrius.

Aristodemus.

Plutarch, in vita Demetrii.

ring speach of the Athenians, at what time he was enforced to forsake Rome by meanes of Augustus Cæsar, who to reuenge the death of his vncle Iulius, threatned Antonius, that the Citizens of Athens went to meete him out of the Citie, hauing an Oration in commendation of his wisedome, saying: that he was well worthy to haue Minerua in mariage. He ioyed so much of their adulation that they won this Romane by flattery to do more honor vnto Athens, thē nature could craue at his hand to loue Rome. Such force hath flattery, that whē Alexander the great would haue dyed for sorrow: yea, would haue killed him selfe, for that hee slue Clitus his foster brother in his anger: yet Anaxarchus with faire woordes and sugred sentences all waged his sorrowes. Aristippus when he might not obtayne his purpose at Dionisius hand with flattery & faire words, hee woulde kneele downe embracing and kissing his feete, and being accused of his friendes for that hee was a Philosopher, to be a flatterer, he answered them in this sort: Aristippus is not in fault to speake vnto any man where his eare is, Dyonisius rather is to be blamed to heare at his feete, or to haue his eares at his heeles. Diogenes therefore being demaunded what beast was most hurtfull vnto man: of wilde beastes sayd hee, a tiraunt: of tame beastes, a flatterer. What greater hurt happened vnto that noble and famous Alcibiades, then flatterye of fayned friendes, to take him away from his mayster Socrates with whom hee was instructed in Philosophie to knowe him selfe, to bee acquainted with selfe loue, and to glorie in flattery, that at length with Timandra his harlot, who a long time beguiled him with flattery, ỳ house being fired, hee was forced to flee naked from his foe vnto the midst of his enimies to bee slaine. And thus this valiant Greeke was shamfully slaine by flattery, whose vertues otherwise ỳ learned Thucidides coulde neuer sufficiently praise. What subiect is he that

Anaxarchus.

Aristippus.

Alcibiades.

Plutarch. lib. 7

that delighteth not in flatterie? what Prince is he ỳ is not pleased wᵭ adulation? What God is he saith ỳ Poet that loueth not his commendation and praise? Hercules was glad to heare the adulation of Cercopes. Bacchus was ioyfull to heare the flatterie of Silenus: Euẽ Iupiter himselfe ỳ king of Gods was delighted in Vulcan. The remedie therfore to auoyde this Gorgon, to expell this monster, to exile this murtherer, is as Cato the wise manne saith, to vse truth: for hee that vseth to heare good talke alwaies, will neuer speake euill anye time. The nature of flatterie was so known, & was so hated of Augustus the Emperour, that he lothed kneeling of his housholde seruauntes. Tiberius the Emperour likewise woulde in no wise suffer anye of hys owne men, to call him Lorde, for that there is but one Lorde. Flatterie was so abhorred in Athens, that when Timagoras was sent as an Embassadour vnto Darius king of Persia, for that hee flattered the kyng in talke at his return, he was beheaded. Euen so Euagoras for that hee called Alexander the son of Iupiter, was punished vnto death. The Lacedemonians feared flatterie so much, that they bannished Archilogus, only for his eloquence in a booke that he made. Flattery was so odious in Rome, that Cato the Censor gaue commandement to expel certaine fine Oratours of Athens out of Rome, least with faire speeche & flatterie they might annoy the state of Rome. What is it but flatterie can compasse? what may not sugred Oratours moue? what could not Demosthenes doe in Athens? what might not Cicero perswade in Rome? King Pirrhus was woont to say of Cineas his Philosopher, ỳ he won more Citties, Townes, and countries, through the flattering stile of Cineas, then hee euer subdued wᵭ the strength and force of al the kingdome of Epire. But to auoyd too much iarring of one string, which as Plutarch saith is tedious to the reader, (for nature is desirous

Hercules. Bacchus. Iupiter. Augustus. Tiberius. Timagoras. Lacedemonians. Romanes. Demosthenes. Cicero. Cineas.

rous (saith Plautus) of nouelties, leauing I say, flatterie as Counsaillour vnto Princes, hayle fellow with noble men, chamberlaine with Ladies, chiefe gouernour of the common people: I will speake a little of those that fledde flatterie: it was the onely cause that Pithagoras that noble Philosopher forsooke his country Samos: ỹ whole occasion, that worthye and learned Solon fledde from Athens: the chiefe matter, that made Licurgus to renounce Lacedemonia, and the onely cause that made Scipio Nasica forsake Rome: for where flatterie is esteemed, there truth is banished: where flatterie is aduanced and honored, there truth is oppressed & vanquished: In fine, flatterie findeth friendshippe, when truth getteth hatred, as is prooued in the histories of Seneca & Calisthenes, two famous Philosophers: the one maister vnto Nero Emperour of Rome, the other appointed by Aristotle to attend vpon Alexander the great, king of Macedonia, whiche Philosophers because they would not feede the corrupt natures & insolent mindes of these proude princes, with adulation and flatterie, they were put to deathe: Seneca by Nero, for hys paine and trauaile taken with ỹ Emperour in reading him philosophie, when Nero was young: Calisthenes by Alexander, for that he enuied against the Medes and Persians, who vsed such flatterie that Alexander commaunded all men to call him the sonne of Iupiter. Euen so of Cicero and Demostenes: the one the soueraigne Orator and Phenix of Rome, the onely bulwarke of Italye: the other the sugred Anker, the patron of Athens, and protector of all Greece: After they had sundrie and diuers times saued these two famous cities, Rome and Athens, the one from the pernicious coniurations and priuie conspiracie of that wicked Catelin and his adherentes, the other from the proud attemptes and long warres of that most renowmed warriour Philip King of Macedonia: yet were they after many

Solon.
Licurgus.
Scipio.
Seneca.

many vertuous acts done in they⁊ coũtries, & fo⁊ they⁊ countries, from their countries quite banished and exiled. Cicero fo⁊ Clodius sake, *Demosthenes* fo⁊ Harpalus, which the Romanes took so heauily, that twenty thousande ware mourninig apparell with no lesse heauinesse in Rome, than teares fo⁊ Demosthenes in Athens. Flatterie then was of some so hated, that noble Phocion a learned Athenian was woont to say to his friend *Antipater* that hee would take no man to be his friend that he knew to be a flatterer. And moste certain it is, that he at this day that cannot flatter, can get no friendshippe: accoꝛding vnto that saying of *Terence*, *obsequium amicos &c.* Fo⁊ euen as Aristides of Athens fo⁊ his manifolde benefites vnto the Atheniãs was by flatterie pꝛeuented, and fo⁊ tructh banished: so likewise was Thucidides being sent as an Embassadour from Athens vnto *Amphipolis*, a citie betwixt Thracia and Macedonia whiche King Philip kept by fo⁊ce, by flatterie pꝛeuented and exiled. True seruice is often rewarded with anger and wꝛath of Pꝛinces, as Thrasibulus a noble captain and famous, fo⁊ his truth was banished out of Athens. *Lentulus* the defender of Italy, exiled from Rome. Dion of Siracusa hunted out of his countrey by *Dionisius*: euen that renowmed Hannibal the long pꝛotecto⁊ of Carthage, compelled after long seruice to raunge abꝛoad like a pilgrime euery where to seek some safegard of his life. Too many examples might be bꝛought of Greeke and Latin histories fo⁊ the pꝛoofe hereof. The chiefest Anker and the strongest bulwark of a common wealth saith *Demosthenes* is assured faith without flatterie, and good will tryed in the Commons, plainnesse without deceit, boldnesse and trust in the nobles. Flattery is the only snare that wisemen are deceiued withall: and that the Pharisees knew well, when that they would take our Sauiour Chꝛiste tardie in his talke, they began to flatter

Phocion.

Aristides.

Thrasibulus.

Lentulus.
Dion.
Hannibal.

Math.25. him with fayre wordes, saying: Maister, we know that thou art iust and true, and that thou cameſt from God: Euen ſo Herode willing to pleaſe the Iewes, in killing Iames the brother of *Iohn*, in priſoning Peter, in pleaſing the people with flatterie when hee ſpake anye flattering phraſe, the people ſtraight cried out, ſaying: this is the voyce of God, and not the voice of manne: ſo ſweete was flatterie amongeſt the Iewes. The flattering friendes of Ammon knowing the wickednesſe of his minde, and his peruerſe dealing toward Mardocheus, did not perſwade Ammon from his tirannie, but flattered him with faire wordes, and made him prepare a huge Gallowes for Mardocheus where Ammō and his Children hanged. Likewiſe the young man that came to flatter King *Dauid*, saying: Saul and his Children are dead, was by *Dauid* for his flatterie commaunded to die. *Tertullus* when hee was brought to diſpute with *Paule*, firſt he flattered Foelix ỳ prēsidēt of the Iewes, becauſe with flatterie hee thought to win the heartes of the hearers. In fine, flatterers deale as the falſe prophetes ſometime, that did aſſure Achab king of Iſraell of great fame and luck in the warres to come: I ſay, they euen ſo will flatter they^r friendes of all good ſucceſſe to come, and paſſe with ſilence the truth preſent.

Acts apoſt. 12.

Tertullus.

¶ Of Pride.

PRide is the roote of all euill, the ſinke of all ſinne, the cauſe of all wickednes, the auncient enemy to the ſeate of God, before man was made, it did attempt the Angels. The outwarde pompe and vayne oſtentations of ſhifting ſhewes from time to time, from age to age, may be a ſufficient proofe how prone, how bent, and how willing we be to honor pride. Euſebius doth report, that Domitianus the Emperor, by an order of lawe charged all men to call him *Dominum & Deum Domitianum*, that is, to name him Lord and God Domitian: certainly to high a ſtile though he was an Emperour to be called a God. Likewiſe, wee reade of a certaine king in India named Sapor which would be called king of kings, brother vnto the Sun and Moone, fellow vnto the ſtarres. Elianus a Greeke hiſtoriographer, in his 14. booke, entituled of diuers hyſtories, doth write of one Hanno borne in Carthage, which was ſo proude, that he caught certain birdes, and kept them in a darke place, where hee often priuily reſorted to teach them to ſpeake. The birdes being brought vp day & night, with one leſſon after much paine and trauaile taken, when the birds could ſpeake, he did let them flie abroade euery where, to chirpe and bragge that proude leſſon, which hee taught them, which was this. *Deus eſt* Hanno. Hanno is a God. Be there not (ſuppoſe you) ſome of Domitianus courte that thinke that there is no God but themſelues? bee there not ſome of king Sapors minde, that make themſelues coequall to the Heauens, and farre Superiour to the earth

Domitianus.

Sapor.

Hanno.

earth whence they came? Are not diuers brought vp in the schole of Hanno, which inuent diuers wayes how they may seeme to bee otherwise then they are. God graunt there bee not too many like prowde Suffenus, flattering themselues in their owne folly, delighting too much in their owne doings, ensuring themselues to bee some Offsprings of Gods. Wee reade in Iustine, that Alexander would not bee called the sonne of Philippe, perswaded with him selfe, that some God was his father, wherefore he went vnto Rhodes, where the temple of Iupiter Ammon was, to knowe his Progenie, where and when it was, by Oracle of Iupiter, & by false flattering Prelates of the Temple, he was saluted as a sonne vnto Iupiter: after which he commaunded euerie man to call him so, hee wared not prowde herby him self, but corrupted diuers others, as Perdicca and Craterus, triumphed in ostentations of vaine shewes. The maner of pride is, to suffer no equalitie, for as Archestratus the Athenian was woont to saie, that Athens was not able to suffer two Alcibiades, so Sthocles the Lacedemonian did often vse to saie of Lilander, that Sparta might not abide two Lilanders, noting the insolencie and pride of them both, of Alcibiades in Athens, & of Lisander in Sparta. Such is the ambition of pride, that it coueteth superioritie ouer all, and sufferreth coequality of none: as Diodorus in his secõd booke doth reporte of Alexander the great, who answering the Embassadours of king Darius entreating for peace, seeking frindship and amity of Alexander, promising his daughter therefore in marriage with diuers large promises, said, as the heauens can not suffer two Sunnes to rule, so the earth may not suffer two Alexanders, this prowde prince forgat that litle sentence: *Terra ex terra in terram, & quæuis terra sepulchrũ.* There was somtime a certain Phisition named Menecrates, so glorious and so prowde, that when he wrote any let-

Suffenus

Alexander.

Alcibiades.

Lysander.

Menecrates.

ter

ter vnto king Ageſilaus, he vſed this ſtile, Menecrates ſonne vnto great Iupiter doth ſalute thee Ageſilaus king of *Sparta*. This proude Phiſition neuer toke money of his patientes, but after this ſorte hee indented with them, that when they recouered health, they ſhould ſweare vnto him to call him maiſter, and to certifie the people abroade, that hee was one of the ſonnes of Iupiter. Likewiſe in Rome there was (as *Agrippa* doth witneſſe) a Schoolemaiſter and gramarian named Palæmon, and an other in Alexandria named Appius, the one of ſuch arrogancie and pride, that hee promiſed immortalitie and euerlaſting felicitie, vnto any that hee dedicated any booke of his, the other of ſuch glory and ſelfe loue, that all learning (as hee ſuppoſed) had a beginning by him, and ſhould haue an ende by him likewiſe. See the arrogancie of ſimple men, and marke the folly which followeth pride. Was it pride or folly in Empedocles the Philoſopher, to mount the top of the high hill Ætna, thinking hee might thence with winges of pride aſcend eaſily to the Skies to rule the heauens, and to gouerne the ſtates of the ſtarres? What pride had Milo in himſelfe? What glorie had Polidamas in his ſtrength, the one ſuppoſing hee was able to plucke vp great Trees from the grounde, huge Okes from the rootes, the other thought him ſtrong ynough to reſiſt great Hilles, to withſtande with his Souldiours, monſtruous Okes. Such is the fond fancie of men, and ſelfe loue which ſome conceaue of themſelues, that ſome are too prowde with Palæmon in Grãmer, ſome too high minded with Menecrates in phiſicke, ſome too glorious with Empedocles in philoſophy, ſom too ignorant with Næſtorius in diuinitie, ſome too bolde with Polydamas of their ſtrength. In fine, ſome men are in any thing prowde, for pride is as often placed in a ragged coate, as in a veluet gowne. Therefore as *Diogenes* was wont to ſay vnto *Plato*, becauſe hee went

Palæmon, Appius.

Empedocles

Milo.

Diogenes.

Plato. braue in apparell, *Calcofastum Platonis*: euen so Plato aunswered Diogenes, for that hee went ragged: *Et ego calco fastum Diogenis*. And as pride is often in the simple, so it is founde oftentimes in the ignorant, & blinde.

Sparsus. For Seneca, doth write a pretie historie of one Sparsus, which was wonte when hee came amongest ignorant men, to be a notable scholler, reasoning and disputing in all Sciences, and when hee happened to come where wisemen, and learned men were, then hee would faine madnes, as though he were not ignorant in any thinge, but rather subiect vnto infirmities, whereby he sayd he could not reason during the rage of his sicknes. A shift vsed of diuers, for who is more bolde in some place, then blinde bayard, who speaketh more then he that knoweth least? who talketh more vpon him in all thinges, then he that can least iudge of any thing? Herodotus in his fourth booke, and Gellius in his sixtenth, do write of certaine people called Psylli, who are so folishe, that with weapons harnessed on horsbacke, they marche orderly in battaile arraye vnto the fielde to fight with the Southerne wind, for that they thinke the Southerne winde to bee the onely cause of their losse and greate damages, and because it is hurtefull vnto their Countrey, their landes, their beastes and their people, they arme them selues to requite the iniurie, in fielde with manhoode. The like is read of the people of Celta, which likewise are so proude and hardie, that oftentimes they drawe their swordes and shake their speares at the surging waues of the Seas. There is a kinde of meere madnes in pride, as Chares which Plutarch writeth of, waxed so proude, because hee hurte king Cyrus in the knee, that for very pride ý hee hurte such a great king, he became stark madde, so glorious and so proude waxed this foolishe Chares of such a chaunce. Aiax Thelamonius, a stoute and a valiaunte Greeke, because hee might not haue the harnesse of Achilles, being

Who talketh

Psilli.

Celtæ

Chares.

Aiax.

ing giuen before by Agamemnon vnto Vlisses, at the siege of Troie, waxed so madde thereby, for that hee thought no man worthy to weare them, but onely hee himselfe, that he beate Blockes and Stones, hee fought with great trees, cut downe theyr bowes and branches, hs killed heardes of beastes, supposing Vlisses to bee amongest them, thinking to kil him and Agamemnon, which was generall and chiefe Prince ouer all the Greekes: the one for that he presumed to weare Achilles harneis, which was onely meete for him, ỹ other for that he gaue vnto others, which he ought to haue giuen vnto him, and this onely proceeded of selfe loue, which is the nourse of pride. Diuers there be that bee proude of their euill doinges as Chares was, and some as ignorant as Sparsus, and some as mad as Aiax, thinking no man worthy of anye thing but themselues. I write as a Poet, I meane as a Christian, boldnes and rashnesse, are handmayds of pride. For what is it but pride taketh in hande, selfe loue and arrogancie are chiefe Counsellours vnto pride, the onely Nourses which feede and maintaine Pride. Howe bolde was Lucifer to presume through pride, to sitte in the Sacred seate of GOD, to attempte his maiesties throne, though an Aungell great, prouoked by Pride to bee a GOD: so ambicious his impes are, to mounte vnto the seate of Princes. Lucifer.

Howe presumptuous sometyme the great Giantes were, to throw mighty stones, and huge rockes vp to the heauens, to strike downe the Starres, and as they thought, to moue Iupiter vnto warre? So impudente are theyr dispersed broode, with wicked and violente dartes of Pride, agaynst heauen and earth. Giants.

Howe rashe was Phaeton to mounte the loftie skies, attempting to rule the glorious Globe of mightie Phoebus? So arrogant some are to challenge that by pride, whiche they ought most to abhorre by reason. Phaeton.

Howe saucie was Icarus to enterprise Icarus.

beyonde his reache, to ascende through pride aboue his father Dedalus, and to mounte higher to the heauens. So foolish are they, which beyond their nature & arte, do enterprise that, whiche their witte and reason can not comprehende. Howe proud was Actæon, to presse in place, where sacred *Diana* was? How bold *Bellero*-
Actæon. Bellerophon. Perithous.
phō, to ride on Pegasus? How mad was Perithous, to attempt the moste daungerous and perillous riuers, Acheronta and Phlegeton, yea, to passe vnto Erebus, to steale *Proserpina* king Plutoes wife away? Some are so bewitched by pride, ỹ either wickedly to win, or shamefully to lose, they hazard life. But the prouerbe is true, pride will haue a fal. Lucifer fel from the height of the heauens, vnto the very bottome of hell: his Imps shall follow him. The Giauntes were destroyed, and conquered by Iupiter, their brode shalbe likewise vanquished. Phaeton burned, Icarus drowned, Actæon eaten of his owne Dogges, Bellerophon brake hys necke, Perithous deuoured of Cerberus, Milo slayne, Polidamas killed, Cæsar murthered, Alexander poisoned, Hercules vanquished. In fine, all proude persons luckly plagued. The cause of pride is to forgette GOD. The frisseling and frompeling of haires, the painting and colouring of faces, the staryng and rouling of eyes, are outwarde shewes of immoderate pride, suche bragging in gesture, suche countenaunce in looking, such bearing of bodye, that pride it selfe seemeth therein to soiourne. Suche washing in sweete waters, suche smelling of sweete odours, suche desire to see, and to be seene, to speake, and to be spoken vnto that vnder the banner of pride, they triumphe and glorie. O stincking seede of manne from the beginning. O house of dounge, in the middest of his glorie. O wormes meate, in the ende. A manne or a woman, saith Euripides, smelleth wel, whē they smel of nothing but of inward cleanlinesse, and not of outward shewes.

That

That man, and that woman, saith noble Thucidides, is moste to be commended, that is neither praised, nor dispraised: the smell of pride is ꝑ worst sauour of stinch. And here I thinke good to recite a historie, whiche is written in the liues of the holy fathers, that an Angel kept companie wᵗ an Eremite, who passing by a deade stinking carkase, the Eremite stopte his nose, to auoyde the ill sauoure and smell of the Carren, where at the Aungell smiled: A little further they passed by a fayre garden, where satte a verie fayre woman richly apparelled, bedeckte with fragrante flowres, and sweete odours, in a green harbour, with her Lute in her hand, where at the Angell stopte his nose: The cause beeyng demaunded, why he smelled not the stincking dead carren, and stopt his nose, at the sight of a verye faire woman: The Angell aunswered, that pride and vainglory doe stincke worse before the maiestie of God, then all Carrens of the world. The pride of the Queene Cleopatra, that shee had her draught to drinke vnto M. Antonius: The arrogancie of the Empereſſe Poppea, in making her horses to be shodde with pure gould: the vaineglory of Queene Semiramis, in crauing at her husbandes hande king Ninus, the Scepter rule and gouernement of Siria vnto her owne hands fiue dayes, were iustly plagued, the first stinged vnto deathe by serpentes: the seconde slayne of her husbande Nero: the third killed by her sonne Ninus. So that some women likewise be so proude, that diuers aduaunce themselues with proud Niobes before the goddeſſe Latona. Diuers preferre themselues with arrogant Antigona, before the Goddeſſe Iuno, and diuers there bee that will set themselues with selfe loue with Lichione, to goe before the Goddeſſe Diana. In fine, the moste part prone in comparisons with king Prætus daughters, to matche themselues with the learned Muses: but iustlie rewarded were they, according vnto theyr pride and presumption.

Cleopatra.

Poppea.

Semiramis.

Niobes.

Antigona.

Lichione.

Pan. Momus. Zoilus. Narciſſus. Accon. Phaon. Periclimenus. Achelous.

preſumption. Theſe vnequall proude Compariſons, breede muche diſſention, euery peeuiſhe Pan will compare with learned Apollo, euerie Momus will aſſaile Minerua, & euery Zoilus wil bark at Cicero. Though the wordes be Poeticall and darck, yet I hope the ſenſe thereof is plaine to bee vnderſtanded, euery manne is with proude Narciſſus in loue with his owen ſhadow, deſireus to viewe hym ſelfe in the Glaſſe of fooliſhe Accon, ſtudious and careſull to finde out the curious bore of Phaon. Pride the ringleader vnto hell, hathe ſo many ſhiftes, ſo many ſhewes, ſo many chaunges, ſo diuers ſhapes on earth of the deuill, as the Poetes affirme, ỹ Periclimenus had of Neptune vpon the ſeas. Is not the proud man ſhifted vnto a cleane man, a fine man, a handſome man? Is not the couetous man changed vnto a ſubtill prudent man, a warie wiſe man? Is not the Lecherous called an amorous man, a louyng, and a courteous gentleman? Is not the idle man named a quiet and harmeleſſe man? Is not the flatterer compted an eloquent perſon, learned and wittie in hys talkes? Thus vices are couered with names of vertues, whatſoeuer is done of enuie, is done of good will: and whoſoeuer is a drunkarde, is a good fellow: and what is likewiſe done vnder tirannie: it is but applied vnto iuſtice. So that dronkenneſſe is chaunged vnto good fellowſhip, gluttonie vnto hoſpitalitie, enuie vnto good will, & tiranny vnto iuſtice. For nowe theſe monſters whiche can ſhift themſelues to ſo many chaunges lyke Protheus: I might compare iuſtly the mãkind by their ſhifting chaunge of names vnto Achelous, who when he would fight with Hercules, he would ſhift him vnto a Serpent, and from a Serpent, he would chaunge himſelfe vnto the likeneſſe of a deuill, or being a deuill, hee coulde chaunge himſelfe to what forme and frame he would. So the proude women likewiſe vſe as many names of vertues vnto vices. I might well thinke them

them to be of the brode of Metra, the daughter of Erisithon, which the Poets faine shée woulde alter her selfe sometime vnto an Oxe, sometime vnto a Mare, sometime vnto a Harte, and sometime vnto a flying foule: but the true shewe, the naturall Metamorphosis of Pride is, to chaunge vnto a deuill, the father and grand authour of pride. Pride woulde faine climbe vnto the skies, the nature of the proude man is, to bee exalted though he be neuer so simple: for pure Temison a Gardiner woulde bee called Hercules, and Menecrates the proude Phisition would be called Iupiter: wee ought to reioyce in nothing but the Crosse of Christe. But wee reioyce of the disguised shewes of this wicked worlde. So proude was Cressus kyng of Lidia, of his wealthe, that he went to Delphos to know of Apollo, whether any man were so happie as hée was in all the worlde, but for al his pride and wealth, pure and simple Aglaus of Arcadia, was preferred before kyng Cressus by Apollo, and in the middest of his pride, destroyed he was by Cirus king of Persia. So proud was king Candaules of the bewtie of his wife, that hee to whom hée shewed his Quéene naked, and bragged of her bewtie, I meane Giges, the same spoyled him from his wife, and from his pride, slue him and married his wife afterwarde. Euen so Alexander Phæreus, for the pride he had in tirannie, was slaine of his owne wife, of whose bewtie hée made bragges to euerie man. Fabia a woman sometime of Rome, waxed so proud of a yong man that loued her named Petronis, that shée slue her owne husbande Fabritianus. Pride in any thing prouoketh vengeaunce in all men. The Pride that Alexander the great had after his tirannie in Persia, kyng *Darius* béeyng vanquished, was séene and proued in the Marriages of the nobles of Macedonia, vnto the women of Persia, where he married first Stratonica, the daughter of king *Darius*, and made lxxx. and ten marriages in the same daie

Mætra.

Temison.

Cressus.

Aglaus.

Candaules.

Alexander Phæreus.

Fabia.

Alexander.

Aelianus lib. 8. de va. hist.

when he was married himselfe, where such pride was vsed, that he made an hundreth tables wrought with gold of Arabia, with engines of Barbary, euery table hauing siluer Trestles, and Alexanders table had Trestles of golde. Thus the wealth of Darius caused first pride, and then tyrannie in Alexander. What is it but the proude man thinketh he maie do? Antiochus. Antiochus was so proude, that he had that admiration of himselfe, that hee iudged him able to saile on the earth, and to goe on the Seas. Nicanor. Nicanor likewise saide of his insolent and arrogaunt pride, that as God was mightie in heauen, so Nicanor was mightie on earth. Pride is neuer seene long vnreuenged: for Nabuchod. Nabuchodonosor, that mighty and proud Dan. 4. prince, commaunding himselfe to be called a God, was made a beaste to eate grasse seuen yeeres, for his pride: hee woulde ascende vp vnto heauen, and hee made lyke the height, and he was thrust downe vnto Hell, moste like a beast. Herod. Herod shining in his royall Robes, preached with suche pride vnto the people, claimyng vnto Acts. 12. him the due honour and glorie belonging vnto God, in the middest of his pride, while yet the people saide, this is the voice of God and not of man, behold the Angell of the Lorde stroke him, that with wormes hee was consumed, and with lice eaten to death. Chore, Dathan, and Abiron, for their proud insurrection against Moyses, were swallowed vp into the bottome of the earth. Golias. The proude Philistian Golias, bragging out his owne strength, trusting in his owne power, was conuicted by little Dauid a boie, at that time keeping sheepe. God doeth detest pride, & that by the mouth of his Prophet Esaie, hee treadeth downe the pride of the daughters of Syon, for that they walke in their owne waies, for hee hath no pleasure in mans legges, nor in anie outwarde painted shewe, but in the roote of the humble mennes heart is his dwellyng. Archidemus the sonne of Agesilaus, being conuicted by Philip kyng of Macedonia,

vnder-

vnderstanding that he wared proude therof, and gloried much of the victorie, wrote an Epistle vnto Philip, saying: If thou measure thy shadow now, being a victour, with thy shadow in time past, when thou waste conuicted, thou shalt find it no lenger, now then in those daies: this Prince was woont alwaies to taunt Pride, insomuch he esteemed a proude man, as a Gorgon, or a Ciclop, or deformed Monster, who perceiuing an old man named Ceus, comming vnto Lacedemonia, to be verie proud in his apparell, gesture, countenance, ayding Nature, and setting forth himselfe vnto the vttermost, his head being white, hee could not tell how to helpe it, but to satisfie his proude desire, he died his haires yellow, vnto whom Archidemus said: O Ceus art thou not contented, that thy minde is infected with false colours, but thou must haue the haires of thy head also?

¶ Of Couetousnesse.



Couetousnesse is ỹ priuie searcher of hidden gains, the grædie gulfe of ill gotten goodes, most painfull in sæking, and moste carefull in kæpyng, whose one day of death, is better thã all the daies of his life. The onely misers and wretches of the worlde are they, whom neither shame can reprone, for that they are impudent, neither reason rule in that they are vnsatiate, neither death may fear, in ỹ they think to liue for euer. For euen as the infected member of mã, that is vexed with an itch, is alwaies clawing, so saith Plutarch, is the couetous mind restlesse in sæking. As fire is neuer sufficed with wood, nor earth with wa-

Auarous men the onely misers of the world.

Comparisons.

ter, so the auarous is neuer satisfied with money. Like as the graue is open to receiue dead Carkales, euen as hell is neuer full, so is the Coffer of the couetous neuer contented. After that Alexander the great, had conquered all Persia, Greece, India, Scithia, all Asia, and brought almost all the world vnto subiection: hauing a cause to come to the Schole of Anaxarchus the Philosopher, who affirmed by the authoritie of Democritus, that there were diuers worlds, Alexander hearing the same, beganne to weepe, and being demaunded the cause thereof of his counsellers, answered, O Anaxarchus, are there so many worldes to be had, & I skant haue half one world yet? O vnsatiate desire that coulde not bee sufficed with all the kingdomes of Macedonia, nor satisfied with all the worlde, but hee wept and cried out, because hee might not possesse more worldes then one. The like historie is of Pirrhus king of Epire, who after great good successe of fortune, could not suffice his greedy desire with a kingdom: This prince had an excellent Orator named Cineas, which for his eloquence and wit, king Pirrhus did often vse to send as Embassadour to the Romanes, to the Macedonians, & to other countries, with whom he had then warres: By this Orator the kyng was wont to speake, that he gotte more countries, cities, and triumphes by the eloquence of Cineas, then euer he wanne by force of his warres. This Cineas perceiuyng the king to be verie couetous, and moste desirous of wealthe, insomuche that hee longed sore for the spoile of the citie of Rome, considering the wealth of the Romanes, hee saide to kyng Pirrhus after this sort: What if Fortune would send, & God permit you to be king of Rome? What would you do then? Pirrhus sayde, Italie is a fertile countrey, and full of wealth, I should sone subdue Italie, if I were kyng of Rome. Then Cineas demaunded againe, after you had Rome and all Italie, what would you do? Pirrhus answered,

Alexander most desirous of glorie and of diuers worldes.

Plutarch li. 27.

red,

red, there is a famous Ile called Sicilia, adioyning hard vnto Italie, verie populous and rich, meete for the King of Rome. Cineas asked the third time, what then will you doe? Pirrhus saide being king of Rome, of Italie, & of Sicilia, I would soone subdue Carthage and then might I well conquere all Libia. Cineas being almost wearie in demanding this couetous Prince, the end of his desire, asked the fourth time, what would King Pirrhus doe then? The King answered, all Greece then shoulde bee at my commandement. Cineas vnderstanding, that there was no end of his vnsatiate and greedie minde, asked of King Pirrhus what if you were Lorde ouer all the worlde? Pirrhus saide then I and thou woulde bee merie, and would liue at rest. So there is no end prescribed vnto the desire of the auarous, vntill he hath all him selfe. Proued by Marcus Crassus, the wealthiest and the most couetous Romane that euer dwelt in Rome: so wealthie was this man, that he adiudged no man rich, but hee that might with money keepe an armie of soldiours in the field: so couetous was this Romane againe, that hee was not sufficed with all his huge wealth, and monstrous riches, but thirsted for more: in so much that after hee was slaine amongst the Parthians people of great wealth hauing knowledge of his greedinesse to goodes, they melted golde in reproch of his auarice vpon his heade, and willed him to drinke his bellie full, of that which he long thirsted for. Euen as the head of Galba, a couetous Emperour sometime of Rome, was smitten off and filled full of golde, and offred at the Sepulchre of Nero, in obloquie and slaunder of their filthie and greedie liues. So then that which the couetous man, doth honour aliue, the same dishonoureth him being dead. The subiect that is auarous, is perilous to a Prince: And the the Prince that is couetous, is odious to his subiects. Acheus a wealthy king in Lidia, taxing, molesting

M Crassus. Cice. lib. offic. parad. 6. Galba. Acheus.

molesting and alwaies most cruelly vexing his subiects, waxed so hatefull vnto them, that through his auarous dealing, hee was by popular sedition murthered, and hanged ouer the riuer Pactolus, with his head downeward, where gold was so plentie, that the waues thereof offered sandes of gold: in token he could not moderate his desire aliue, hee was set being deade, ouer the golden riuer Pactolus, to feede his auarice. What greater infamie can happen to a Prince, then couetousnesse? King Darius hauing obtained the Citie of Babilon, through the falshood of Zopirus possessing all the wealth, substance, and treasures of the kingdome of Persia, hauing all the spoile of the Citie, reading the Epitaph of Queene Semiramis, which she caused to bee set on her graue, to trie onely couetous Princes that shoulde succeede her, she made to bee writen this litle sentence. What kinge or Prince so euer thou art, wanting gold or siluer, open my Tombe and thou shalt finde to suffice thee. Darius, I say, not contented with all the kingdom of Persia, caused the graue to be opened, sought and searched euerie where within the tombe, vntil hee saw writen in the inside of the stone this verse. O thou wicked & wretched Prince, if thou haddest not beene most couetous, thou haddest neuer opened graues, to come to dead folkes for money. The like repulse had this Zerxes, King Darius sonne, after hee made the graue of King Belus, to bee opened for money, and finding nothing but the like sentence, written on a short table, as his father King Darius found before in the Tombe of Semiramis, which sentence saide that hee which shoulde open King *Belus* graue, and would not fill that glasse with oile, which was in his graue, should haue an euil end: which happened to King Zerxes afterwarde, for that hee was couetous, to spoile quicke and dead for money, and not so liberall, being a Prince, as to fill vp King *Belus* glasse

Darius most auarous to open Semiramis graue for money.

Zerxes.

Aelianus. li. 13

glasse with oile. Thus auarous princes, sought for money with dead men. There is no respect to place with the couetous man, sith hee hath no regarde to any person for money sake. What respect had L. Septumilius, to his assured and deare friend C. Graccus, when Opimius then Consull in Rome, and great enimie vnto Graccus, allured him with money to betray him? His manifest faith before vnto his friend was for couetousnesse of money altered vnto open enimitie: for money he solde his friend, for money he murthered his friend, for money he lugged his friendes bodie round about the streetes of Roune. O how infamous art thou Septumilius for thy auarice? What respect had Ptolomeus, to his singuler and often proued friend Pompeius the great, who to auoid the force of Cæsar the Emperour, fled for succour vnto Egypt, where the king his supposed friend, caused one named Brutus, to strike of his head and made his officer Photinus to sell Pompeius head for money vnto Cæsar? What regard had Polimnestor king of Thracia, to his friend and nigh kinsman Polidor: At what time Polidors Father king Priamus sent him in trust to his cousin Polimnestor, for olde acquaintance and affinitie, with great substance and wealth of Troy, to kéep to the vse of king Priamus, who perceiuing the state of Ilion, and royall scepter of Phrigia, readie to yéeld to the fatal flames, couetous Polimnestor, without regard of frendship before, or respecte of kindred, either vnto king Priamus, or to his sonne Polidor, slue his friend and kinsman, to possesse the wealth, which Polidor had. O vnhappie mettall that thus mouest men to tyrannie. O wicked money that makest men murther friendes. O most cruel couetousnes that perswadest men to betray men, to kill father and mother, to deceiue Cities & Countries, to forsake faith, to subuert kingdomes. L. Silla a most wicked & couetous man, worthie to be hated & lothed more then Crassus

L. Septumileius corrupted with auarice.

Plutarc. lib. 33. and Val. lib. 9. Cap. 4.

Appianus. li. 2

Polimnestor

L. Silla passed all men in couetousnes.

Craſſus, that wicked and auarous Impe of Rome, paſſing all men, both in wealth and couetouſneſſe, became in the end through greedie deſire of his vſuall minde ſo cruel, that hee was called an other firebrand of Italie, ſuch tyrannie proceeded from his couetouſneſſe, that not onely in forraine countries hee became a cruel enimie in ſpoiling and robbing, but alſo in Rome and Italie, his naturall ſoile, hee proued a terrible tyrant, burning and murthering, both countries and people. This Silla coulde neuer haue to ſuffice his mind, vntill at length hee was conſumed with lice himſelfe, as his money was corrupted with Mothes. They enioy nothing, though they haue all thinges: they poſſeſſe nothing, though they be Lordes of Countries: true is that golden ſentence of the Stoickes, that the wiſe man is onely rich, for contentation is perfect wealth. That wiſe man *Bias*, at what time the Citie of Prienna was beſieged, and ſubdued by the enimies, the Citizens thereof commaunded, and ſuffered with bags of their treaſures to depart, euerie man loaded himſelfe with ſiluer and golde, but *Bias*, who tooke nothing but a booke in his hand, and being demaunded of the enimies, why hee carried not his goodes with him, hee ſaide, that all his wealth and riches, was in his harte, meaning knowledge and wiſedome, a place moſt fitte to laie, and to keepe treaſure, ſaying, I haue all my wealth about mee, which you can not ſpoile mee off. Herodotus a noble Hiſtoriographer, writeth a noble hiſtorie of one Alcmæon, which becauſe hee was wont to welcome often the Embaſſadours of Creſſus king of Lidia, as they went to Delphos, to conſult with the Oracles of Apollo, was thus rewarded of King Creſſus, for his clemencie therein, that Alemeon ſhould haue as much golde and ſiluer, by the Kinges treaſurer, as hee ſhould bee able to carrie, or beare awaie: which delited ſo much the couetous minde of Alc-

Alcmæon.

mæon

mæon, that hée was willyng to take all the substance of the kyng, had hée béen able: and being so heauie loded, that his bodely strength failed, to suffice his grædie minde, he would in no wise deminish any part of his desire, though hee could not augment the habilitie of his strength by any meanes, and so to satisfie his auarous minde, hée could neuer lode him selfe with a fitte burthen, either too heauie that he could not carrie, or els too light that hée woulde not carrie, and thus as one not so able in strength as hée was willyng in minde, could not prescribe measure to his desire. Had Alcmæon learned of Plato, howe to deminishe rather desire, to encrease his strengthe, then to studie for riches, hée had béen able to carrie a good burthen of Gold from king Cresus. Had *Demonica* learned that lesson of Socrates, that money and desire of wealth is daungerous: at what time Brennus the Capitaine and Prince ouer Senona, laid siege to Ephesus, she had not straight consented: but as one more desirous of mony, then faithfull to her countrey, shée betraied the Citie for money, and then accoding vnto promise, demaunded of *Brennus* her deserued reward: who brought her to a great heap of gold, & waying her importunate desire vnto money, loaded her so heauie with golde, that shee died vnder her burthen, for want of equall strength to her couetous minde. The golden Sandes of Tagus, all the glistering gemmes of Ganges, all the treasures of Hidaspes, can not suffice couetous Princes. Such inordinate desire of wealth, of glorie, of fame, raged in Princes from time to time, that diuers dreamed in their sléepe, howe they might satisfie their grædie guttes in the daie time, tumblyng and tollyng their braine, howe they might possesse kingdomes and countries. For Darius dreamed that all Macedonia should be at his beck, and that Alexander the Greate, shoulde serue him in suche homage and clothes, as he somtyme did serue king Cambises

Demonica.

Darius dreame

Alexanders dreame.

biſes. Alexander dreamed that Hercules appeared to him euerie where, and commaunded him to paſſe vnto Tyre, and to the Ile of Pharo, promiſing helpe and aſſiſtance, to haue wealthe and honour aboue all men.

Hannibals dreame.

Hannibal was ſo couetous and deſirous of Rome, that a young manne of wonderfull beautie, appeared vnto him in his ſléepe, commaundyng him to make his armie readie, to paſſe vnto Italie, aſſuryng him to become Lorde of Rome and Italie. Thus in ſléepe did they ſtudie, how to féede couetouſneſſe. Thus by dreames did they coniecture, how they might bée famous, glorious, and renowmed. Thus through fonde phantaſies of viſions, at length they became murtherers, and tyrants of the worlde. What was the onely death, of that noble Troian Hector? the gréedie deſire to ſpoyle kyng Patroclus. What was the ende of that renowmed Gréeke Achilles? his auarous dealing with kyng Priamus, for his ſon Hectors bodie? Auarice neuer lodgeth but with princes, noble men, and riche men, the poore of neceſſitie is enforced to ſéeke his liuyng.

Midas hiſtorie.

Kyng Midas was not contented with all the kingdome of Lidia, made his deſire and wiſhed of GOD Bacchus, to bée a meane vnto Iupiter, that whatſoeuer hee touched, ſhoulde be golde, which béeing graunted, euen at dinner his bread that hee touched, became golde, his drinke hee toke in hande, conuerted vnto golde, and béeing priuie to his miſerie and wretchednelle, that hée was in, almoſte famiſht him ſelfe, for that hee coulde not digeſt gold, as well as meat and drinke. Thus he which could not perceiue his eſtate before, and ſuffice him with all thinges, beeing the wealthieſt king that euer was in Lidia, was now through his couetouſnes, enforced by hunger to die. O hungry panches of gold: O curſed deſire of money. What hath not béen done by thée? What place was not ſought by thée?

Euripile.

Euripiles was ſo couetous that ſhée betraied her owne huſbande Amphiaraus, to

Adraſtus

Adraſtus kyng of the Argiues, for a bracelet of golde, that the kyng did weare aboute his arme. If Ochus king ſometime of Perſia, had obſerued the rule of noble Plato, which ſaid, that a kyng which delighteth in auarice, cannot proſper: hee had not ſtaied from the Citie of Babilon, for ſparing of ſome ſiluer, which hee ſhould giue to the poore women of the citie. For it was a Lawe made by kyng Cirus, that what kyng ſo euer of Perſia, had come vnto Babilon, he ſhould giue a peece of gold, vnto euerie poore woman in the towne, for the whiche cauſe kyng Ochus woulde neuer come vnto Babilon. Theſe incommodities followe couetouſneſſe, toile and trauell in gettyng, care and thoughtes in keeping. Had Euclio thought of that ſaying of Plutarchus, that riches for the moſte parte, are hurtfull to thoſe chiefly, that do deſire moſte, hee had not hidden vnder the grounde ſuche Treaſure and wealth of golde and ſiluer, that he durſte not goe out of his houſe, for feare of robbing, nor yet as Plautus ſaieth, abide in his houſe, for feare of killyng. Verie well the chariotte of couetouſnes, is deſcribed of wiſe men, the foure wheeles named faint courage, contempt of God, forgetfulneſſe of death, and vngentleneſſe, the two horſes that drawe the Chariot are named rauine, and nigardſhippe, the driuer of the horſes, is called deſire, the two cordes that rule the horſes, are appetite to gette, and feare to forgoe. A whole volume might bee written vppon theſe names, but ſithe the moſte parte knowe well the maner, and motion of auarice, ſuperfluous it is to commente, or gloſe to the ſmalleſt number. The Princes are not ignoraunte, for ſlaughter, murther, and tyrannie teacheth them the order of this chariotte. The noble man deſireth alwayes, to aſcende vnto higher honours, and dignities, by ſundrie ſtudie and ſearche of couetous deſire. The gentleman in heauing his rentes, in ſpoiling his tenauntes, in takyng all from, and giuyng nothing

Ochus.

Euclio.

vnto. The marchauntes attempt the slipperie Sandes of Sirtes, they saile ouer Charibdis and Scilla, through surging seas, to hasarde life for the Pearles of India, and thus all for money. O wicked world, what profited Cirus to be kyng of Persia, of great fame and glorie, and then by couetousnesse, to bee vanquished by a woman, Tomiris Quéene of Scithia, and two hundred thousande souldiors beside him, his heade béeing smitten off, and cast into a barrell of bloud, to drinke that, which auarice compelled him to attempte? What did it auaile kyng Antigonus, to name himselfe the Rasor of Asia, the Shauer of Macedonia, preferring his owne vnsatiate desire, before Alexander the Greate, vpon a braggc of his auarice, boastyng Alexander to bée but a Reaper of Asia, and Antigonus the sharpe shauer, and spoiler thereof, the one poisoned in Babilon, in the middest of his triumphes, and lefte thirtie dayes vnburied, without regarde or honoure, yea, without anye to put him in the grounde: The other slaine and cut in péeces, amongst his mortall foes, by Alexander kyng Pirrhus sonne? What shoulde I recite sundrie Princes, priuate persons, wholie addicted to this vile auarice, yea, kingdomes and Countries, altogither drowned in this miserable Couetousnesse? The Lacedemonians, the renowmed people of the whole worlde, after their longe banishemente of money, and manly contempte of wealthe, at length corrupted by Lisander to embrace couetousnes in Athens, the sacred author of learnyng, the Well of Philosophie, after they had despised kyng Philip of Macedonia, and all his wealth, were in fine brought in subiection, by money. Maliaunt Thebes while Epaminondas liued, was subiect to no desire, desirous of no riches, but beeing once allured to yéeld to money, they waxed so couetous, they began one to warre against another, so that in seeking to be Lords and chief one ouer another, they became slaues and subiects

Cirus.

Antigonus.

Alexander the great.

Lacedemonians.

Lisander.

Athens.

Thebes.

iectes to forrain Princes. But all the while they were not moued by couetousnesse, they resisted the violence of their enimies. But euen as Æsopes dogge was not contented with the meate that he had in his mouth, but being greedie to snatch at the shadow thereof, hee lost that which he carried in his mouth. Had not Hannibal bene couetous of Rome & Italie, he had not lost Carthage and Libia. Had not Pirrhus bene desirous to possesse Macedonia, he had not bene dispossessed of Epyre. If Mithridates had bene contented with the whole kingdome of Pontus: If the great king Antiochus had not thirsted for Ægypt, he had not bene banished from Asiria. Such couetousnes grew of a sudden in the Citie of Rome, that Iugurth king of Numidia would often say that Rome would haue bene sold for money, if biers and sellers coulde haue happened to meet. So couetous waxed Rome, that all thinges was sold for money, in so much that when Antiochus had prepared a great armie sumptuously appointed, with Helmets, Speares, & Targets of siluer, and demanding of Hannibal whether he was well appointed to fight against the Romanes, Hannibal vnderstanding the wealth and substance of the Souldiours of Antiochus one way, and not ignorant of the Romanes force, for that he sixteene yeares had famous wars against them, perceiuing the desire and greedinesse of the Romanes to substance another way, answered king Antiochus after this sort: There is sufficient at this time for the Romanes, though they bee neuer so couetous. O Rome the Lampe and Lanthorn of the worlde, while money was not knowne. O Sparta most renowmed, while yet the lawes of Licurgus were obserued. When hard Iron was coined for money, then Rome florished, then Sparta prospered, then Romanes were feared, and Lacedemonians dreaded. O golden world, before the coine of Iron, when shamefastnesse ruled the people, and iu-

Hannibal.

Parrhus.

Mithridates.

Antiochus.

Rome famous

Sparta renowmed.

ſtice gouerned princes. It is ſeldome ſeen when wealth encreaſeth that auarice abateth: for as the world grew vnto wealth, ſo it grew vnto couetouſneſſe. When gold was found firſt by Cadmus in mount Pangæum, as both Plini and Herodotus affirme, then was no earth digged, no ſeas ſaild, no countries trauailed vnto for money, but now they haue digged vnto the verie bottome of Caucaſus, vnto the deepeſt part of the earth, and like to digge Pluto out of hell, if they continue ſaith Valerius. There is no daungerous Ile on earth, no gaping gulf in ſeas, but money hath ſought it out. Would to God wee had ſome offſpringes of king Agis, who ſometime in Sparta commanded all the rich Citizens to bring their Bookes and Billes of accomptes vnto the common Hall, where and when hee perceiued the Lacedemonians to bee much giuen vnto auarice, the Citie of Sparta vnto vſurie, hee called for the billes of debtes: the creditours, aſſuring themſelues vnto payment, were rewarded after this ſort, all their billes and bookes of debts burned before their face, with a full ſentence of the king and the wiſe men Ephori. Ageſilaus was wont to ſpeake, that king Agis fire was the beſt that euer was in Sparta, farre better then Neros fire, who burned and would haue often flamed the noble Citie of Rome, where he was Emperour and gouernour. Agis burned the ſcrolles of Vſurie and couetouſneſſe, in reſpect of his tender loue towarde the people of Sparta: Nero ſet on fire the whole Citie in conſiderations of his hatred towarde his owne ſubiectes, gaping more after the ſpoile and the wealth of Rome, then endeuoring to gouerne the ſtate of the Empire with wiſedome and vertue. King Agis exclamed with famous Maro, againſt money and couetouſneſſe, the Emperour Nero did alwaies crie out and repeat that verſe of Horace, ſaying, O Citizens, firſt ſeeke money and then trauaile for vertue. There ſhould no ſtraunger inhabite Sparta

Cadmus found firſt money in Mount Pangæum.

Agis fire.

Plini. 33.

that

that was either rich or desirous of riches, but when they began to embrace wealth, to loue money, to weare golden ringes, on their fingers, pearles hanging at their eares, bracelets about their armes, chaines about their neckes, at length they ware golde and precious stones on their shooes, then wantonnesse and lecherie were chambered, then gluttonie and drunkennesse were fostered, then vices and wickednesse beganne to preuaile, Vertue and godlinesse beganne to bee oppressed. Thus Auarice first began by Princes, and was maintained by all sortes of men, then of couetousnesse sprong vp desire of fame and glorie, not onely in Cesars and Kinges, but in meane and simple persons. How simple a slaue, how vile an abiect, yet desirous of fame, Herostratus by name, burned the great Temple of Diana counted one of the seuen wonders for the monstrous and huge buildings, detected himselfe of the crime, to become famous? Pausanias a meane man in respect, demaunding of his friend Hermocles, how he might be famous, was counselled to kill king Philip, king of Macedonia, father vnto Alexander the great, which as willinglie hee did accomplish as he was desirous of fame. Xenophon a noble and a wise Philosopher, perceyuing his wife named Aspasia, more giuen to auarice, more allured with gorgeous sightes, then other were, hauing opportunitie demaunded of his wife, if her neighbour had better apparrel then she had, which would she haue if she might chaunge, his wife saide, her neighbours. Againe Xenophon merrily disposed, would know of his wife if her neighbour had more Golde, Siluer, Treasure, or wealth would she chaunge if she might, to whome shee answered most willingly, she would: what said Xenophon if your neighbour had a finer fellow to her husband then you haue, would you chaunge with her, silence with shame was her answere. Thus Xenophon taunting his wife with such nippes, bringeth mee in memorie

Desire of fame

Herostratus.

Pausanias

Xenophon.

memorie of one Pythius, borne in *Licia*, and commorant in a Citie of Phrigia called Cæleius, a notable rich man and not so rich as couetous, toiling and trampling all the day time in paine and trauaile, seeking and searching money, tumbling and tossing all the night time restlesse without sleepe, thinking alwaies on money, his wife vnderstanding his griefe and want of rest: at what time Pithius her husband had appointed certaine strangers to come to dinner, to proue whether they might being his ghestes make him merrie or no: caused and willed his wife to make such good cheare for him, as would make him merrie and his ghestes, his wife vnderstanding that nothing might make her husband merrie but money, prepared the Tables readie, furnished them ouer with golde and siluer, his house hanged with cloth of Arras, euerie place beset with wealthie treasures: which when the ghestes espied, they were amazed at so much golde and siluer, and dismaied quite at the gorgeous sight and wealthie Tables. Pithius feeding him selfe a long while with the sight thereof, enamored with the portly shewes of gold and siluer, called for meate, his wife before all the strangers being ghestes bidden by her husband, answered her husband that she prouided for no meate. Pithius being angrie with his wife, saide vnto his wife, what haue I willed you this morning to doe? to prouide said she such cheare as could make you merrie: where is it saide Pythius? behold it saide his wife on the Tables there is king Midas dinner, these thinges husband doe make you most merrie and nothing els do you esteeme. Certainely Xenophon the great Philosopher taunted no better his wife Aspasia, then this seelie and simple woman nipped her husband Pithius. Cold is the delight of the auarous man, spoile and catching still is the desire of the couetous. All is fishe that commeth in his net, as by that auarous Adrian surnamed Sophi-

Adrian.

sta,

ſta, appeared: when a gentleman a neighbour of his had ſent him a fewe daintie fiſhes for a preſent, couered verie faire on a great ſiluer diſhe, hee toke both the ſiluer diſhe and the fiſhes, ſaying to the meſſenger thanke thy maiſter, and tell him I take his fiſhe for nouelties and dainties, and that I take his ſiluer diſhe for a gift and a preſent. Suche impudencie raigneth in couetouſneſſe, that like rauening Harpeis, they ſpoile, robbe and catch euerie where: ſuch grædineſſe lurkes in auarice, that like hungrie dogges they deuoure anie thing. The Poetes faine that Iupiter though hée be king of kinges, is yet contented with the Skies. Neptune with the Seas, Æolus with the Landes, Pluto with Hell. If the Poetes affirme that immortall Gods liue by meaſure, contented with Lottes, agrée with Fortune: why are not Kinges ſufficed with Kingdomes, Lordes with Lordſhippes, nor mortall men euer ſatisfied with anie thing? How grædie of Golde, how deſirous of Siluer, how couetous of countries men are, the wealth of ſome, the penury of others can well declare it. Thus priuate wealth applieth the place where auarice is honored, the blood of the couetous is his money, to ſeeke to borrow or to aſke money of the couetous man, is nothing elſe but to craue bloud out of his bodie, for ſooner ſaieth Plato ſhall a manne haue talke of a dead man, then receiue benefites of the couetous man. The Purſe of the couetous is ſhut vp and ſealed, his hande is readie to take, his Cofer to receiue. Simonides at what time any man would demaunde him to write, to reade, or to pleaſure the poore anie way for thankes, hée woulde aunſwere that hée had in his houſe two Coffers, the one ſhut vp for thankes, the other open allwayes for money, in the one ſaide Simonides I finde ſomethyng allwaies, in the other I finde nothing at all times: hée helde his handes readie to take with Veſpaſianus, ſometime in Rome an Emperor, whē he had heard by his friends, that a ſiluer

Iupiter contented with the skie.

Simonides.

Veſpaſianus.

Image of greate substaunce should bee made for a monument of his worthinesse, in memory of his chiualrie, he straight holde out his hand, saying: behold, here is a place readie to set the Image, a sure foundation from fallyng. The couetous Prince, was more grédie to haue the money into his owne purse, then to thanke his friendes for their loue, and good will in honouring him, with a perpetuall monument. How happie iudge they themselues to bée, that are wealthie, and how contemptously despise they others that be poore? We reade that Crœsus a wealthie kyng sometime in Lidia, ioyed so muche of his substaunce and riches, that he thought no man so happie as hée was. This kyng to brag and to boast of his golde and siluer, thought good to sende for Solon the Sage, and wise Lawemaker of Athens, to shewe vnto Solon his fortunate estate, whiche béeing demaunded of Crœsus, when he came to Lidia, whether any manne in the worlde, was in better estate then hée was: aunswered, that a poore Greeke called Cleobes, was farre more fortunate then hee was: Crœsus béeing dismaied, and halfe angrie with Solon, demaunded againe, who was of like Fortune, or whether any man was coequall in wealth vnto him. Solon preferred before him againe, for Fortune and wealth, one Biton. The third time hée asked the like, and Solon commended before him one Tellus. Then kyng Crœsus commaunded Solon to departe his presence, with greate wrathe and anger, and where hée had thoughte to giue him plentie of golde and siluer, if Solon had preferred his fortune: hée gaue him great checkes, shewed him hidden hatred, that he despised his estate, and wealthe. But at last, this worthie and riche kyng, béeing conquicted, and taken in warres by Cirus, when that hée should die, at the solempnitie of his funerall, hée thrise called Solon happie, for that Solō despised ỳ most, which hée honored chiefly. That name which I had thought

Crœsus thought him most happie by wealth.

Plutarchus in vita Solonis.

to

to claime to my selfe by my wealth to bee happie: I surrender it to him most worthily, by dispraising of ỳ same: commende mée vnto Solon, saide hee a little before hée died: and tell him that now I am satisfied with death, which could neuer be content in life. The like historie is of braggyng Giges, who onely for such a purpose, went vnto Apollo to *Delphos*, to knowe by Oracles, whether any manne in all the wide worlde, were so riche as hée, and there after long bragges of his kingdomes, and vaine ostentations of wealthe: an aunswere was made vnto him by Apollo, out of the secrete place of the Temple, that Aglaus a poore manne of the Countrey of Arcadia was farre richer, and more fortunate then hée was. Thus are they moste misers, noted of wise men, hauing all thinges, and yet hauyng nothing for that they are neuer contented with anye thynge. Giges.

When Alcibiades had muche bragged of his fortune, wealth, and substaunce, boasted verie much of his lands in Athens, a certaine Philosopher shewed a little Table, wherein the whole Countrey of Athens was described in a verie little roome, desiryng Alcibiades to shewe him there his liuinges and landes in Athens, whiche when Alcibiades might not, nor could in any wise shewe the same: No more saide the wise Philopher, can any couetous manne shewe any parte of his substance, for that he enioyeth nothing, though he possesse much. Thus Cræsus and Giges, though they were most wealthie kinges in Lidia, yet were they both by Apollo and Solon, adiudged misers. So odious was vsury and couetousnes that whē it was demanded of Cato the wise, what vsury was, hee answered, what is it to murther a man? It robbeth & killeth poore men, it murthereth innocentes. This is that false fellowe that will sell all thinges with Simon. This is he that wil betraie Christ with Iudas. To this it is saide, that soner a Camell shall go through the eye of a Nædle, then he should Alcibiades.

goe vnto heauen. Wherefore the memorie of death is bitter, to him that hath pleasure in possessions.

¶ Of Prodigalitie and Dronkennes.



THE great delight, the Epicureall felicitie that Princes haue had in excesse of eating and drinking, frō time to time, in all places, is not onely in prophane Historyes registred, but also in Diuine Scriptures mentioned. The Poetes make songes of prodigall Princes, the Histriographers defame them, ỹ Philosophers abhor their company. How could the Poet Sidonius omit the prodigall draught of Cleopatra Quéne of Ægypt without a song? How might Plinie forget ỹ sumptuous excesse of the Empresse Poppea without a taunt? How should Martiall let passe the impudencie of proude Bassa, without worthie scoffes of her too much prodigalitie? The first preparing a banquet to her friende and louer Antonius, where one dishe of meate stode her in two hundred thousande Crownes. The seconde so sumptuous and prodigall, to set shoes of glistering Golde vnder her horses fæte. The thirde most proude and impudent to appoint vesselles of Gold, wrought with Precious stones, to receiue her excrementes in stead of her stole of ease. Their sumptuous prodigalitie, excesse and pride must not be vnspoken, to shewe the horror thereof, as an example to other proude prodigall Princes. Therefore to matche these sumptuous Ladies, I wil trauel no further thē ỹ citie of Rome, where three Emperours, one succædyng in a manner the other, were not onely comparable to these daintie dames, but farre surmountyng them in eache respect.

Cleopatra.

Poppea.

Bassa.

Caligula

Caligula the onely Dregges and Fæx of Emperours and Princes for prodigalitie, and excessiue spending and spoiling the whole reuenewes of the Empire of Rome, vpon whores and queanes, a sacrileger of Churches, a spoiler of the Citie, a robber of all the Countrie, so filthy was the Emperour, so odious for his excesse, that he wished that all Rome had but one necke, that hee with one stroke might strike off the head, to the end he might haue to suffice his prodigalitie. His actes perticulerly to touch were too tedious, for he neuer did a good turn to the Citie of Rome. The second, surnamed Nero the tyrant Caligula his sisters sonne, most like to bee his owne sonne, for that hee was knowne to bee nought with Agrippina his sister Neros mother: this Emperour past Caligula his vnckle, in all excesse of gluttonie and drunkennes, wasting and spending with strumpets and queanes, consuming day and night with riotous & infamous persons, vsing the companie of Minstrels, frequenting feastinges and banquets, accompanying the felowship of theeues and tyrants, so that Nero him selfe was called the firebrand of Rome. The thirde Heliogabalus, the verie sinke of shame, the onely rotten member of the world, who past all the slaues of the world in prodigalitie, tearing all to peces in brauerie, Precious clothes, commanding Nauies to sinke before his face in the riuer of Tyber, his house perfumed with all precious odours and swetnes, his Galleries strowed ouer with Saffron, his stoole of gold, his Chamber pots of Onix stone, his Slippers wrought with precious Margarites. I will omit to speake of his monstrous lecherie, of his cruel tyrannie, of other prodigious and terrible actes, but let the learned reade Suetonius of Heliogabalus life, let the vnlearned iudge of his life by his death, who being kilde on a Iakes, and throwne to the Riuer Tiber, lest any offspring might succéde him, the Citizens of Rome threwe his mother

Caligula.

Nero.

Heliogabalus.

Scemides alive to beare him companie, for that shes brought vp such a gulfe of mischiefe. I am amazed to thinke where in the wide world I might find his mate. Because that all writers do agree, that in excesse and drunkennesse onely, Alexander the great, the conquerour of the whole world, is much defamed: I am urged amongst so manie vertues, that Alexander had, to note this onely filthie and abhominable vice wherein he had great delight, making certaine garlandes and braue crownes of golde, appointing great gifts and rewardes for them that excelled in drinking. Calanus when hee shoulde dye, at the gorgeous pompe of his funerall, and solemne exequies, hee desired Alexander to make a memoriall of his death, by some sacrifice of drinking, which Alexander accomplished, made three garlandes of pure golde, the best valued lxxx. poundes. The second xxx. pound. The third x. pound. And then prepared a sumptuous feast, with such Diriges of drinking for Calanus, that Alexander wan the best and first garland: Promachus the second: to the third a hundred made claime by lawe. Thus Alexander hauing such felicitie in drunkennesse, Androcides a gentleman of Greece wrote vnto Alexander being in Babylon, perceiuing the prone and propensed minde of this Prince to wine, a letter, wherein was a table written on with this litle sentence in letters of gold. Remember Alexander when thou doest drinke wine, that thou doest drinke the bloud of the earth. Ye neuer hurt ante but in his wine, famous in all thinges, infamous in that, estéemed and honoured of all in all thinges, lothed and abhorred in that thing of all the worlde. Such crueltie he shewed in drunkennesse, that hee slue his owne sisters brother Clitus, killed Calisthenes his philosopher and counsellour, murthered his deare friende Lisimachus. Cambises king of Persia, and father vnto Cirus the great, woulde commit such tyrannie in drunken-

Alexander the greate.

Caianus Dirige.

Cambises.

drunkennesse, as being either spoken to or counselled, he would reward it with death and torments. At what time Praxaspes, one of his counsellers, willed him to abstaine from wine, which maketh Princes not onely subiect to infamie and reproch, but woulde also depriue Princes of sense, he declared the proprietie of wine vnto Cambises, as to make the feete to stagger, the eyes to stare, the hands to shake, and all the wit of man to bee banished. The king commanded Praxaspes to bring his onely Sonne, which hee had before him, which being brought, hee tooke him by the haire of the head with the left hand, and his dagger drawne in the right hand, saying, Now Praxaspes thou shalt knowe whether my feete will stagger, or my eies stare, or whether my hand will faile of thy sonnes hart, and with all he thrust Praxaspes sonne vnto the hart. So daungerous is drunkennesse, so filthie and beastly is this vice, that Cleomenes a famous king sometime of Sparta, being much giuen to imitate the drunken Scithians, and Thracians, people of shamefull life, became from a stout and a strong king ouer the famous people of Lacedemonia, to be a Rascoll and a bellie slaue, subiect vnto all Greece. Suetonius doth make mention of two prodigall brethren, either of them then named Vitellus, whose sumptuous estate was so disgraced with such filthie life, enormitie of drinking and excesse of gluttonie, that almost they were comparable to that monstrous Beast of Rome Heliogabalus. What infamie is, or can be more vnto a man, much more vnto a Prince then drunkennes? When Philip king of Macedonia, a father vnto Alexander the great, had hard that a certain Macedonian had appealed vnto him from king Philip, hee demaunded of the man what King Philip was he that hee did appeale vnto. The man answered, I appeale from King Philip the drunkarde to daye, to King Philip sober to morrow: Yet this king for all

Seneca lib. 3. de Ira. and Brusonius lib. 1. cap. 5.

Cleomenes.

Philip.

this taunt, commended the boldnesse of the man, reuoked his false sentence with shame, being giuen before when hee was in wine, and iudged right being sober. How true is that sentence of the wise man, that whatsoeuer hee bee, Keisar or King, that thinketh to drinke alwaies, and not to bee drunken sometime, let him then thinke to drinke poyson, and not to dye of it. Beastes neuer drinke saith Plini, but when they are thirstie, man onely bibbing alwaies. The Dogge will be drunken, if hee drinke wine, and the Rauens likewise, if they taste the same. If the great and huge Elephant drinke wine, he loseth straight his strength, knoweth not his force, and is easily conuicted. If the Ape drinke wine, she forgetteth her pastime and tricks, and can doe nothing but sleepe. And therefore naturally all beastes abhorre wine, as enimie vnto their strength. Drunkennesse is a priuie murtherer, that spoileth life on a suddaine. Archesilaus as Hermippus doth report, & Domitius surnamed Apher, which Eusebius maketh mention of, in his tripertite histories, the one by superfluous feeding, was sudenlie at supper choked: the other carousling a draught of wine, died presently. This was so abhorred of the wise, that when king Antigonus came kissing and clipping of Zeno the Philosopher, whom the king so loued, that he willed Zeno to demaund what he would, and he would haue it: Zeno perceiuing the state of king Antigonus, tooke him a side, besought him in his eare to goe vomit, and to purge his stomacke, whence such sente and smell proceeded, that Zeno could not abide the breath of King Antigonus. King Antiochus of Siria, hauing warres with the people of Rhodes in Chalcides, by occasion of wine and drinking, fell in loue with a young maide of the Citie, consuming a whole Winter, drinking and feasting with gluttonie, and drunkennesse in the daye time, wantonning and chambring with her the night

A Dog will be drunken.
The Rauen.
The Elephant and the Ape.
Aelianus. 2.
Archesilaus.
Domitius.
Antiochus.

time

time, neglecting greater affaires, whereby honour and fame might bee gotten, to obay the bellie, and to accomplishe lust, whereby infamie and shame grewe vnto him. These greedie gluttons want not their Parasites, to flatter thē in their drunkennes, to fede them in their vicious and filthy lyfe: yea, to maintaine them to doe euill, and to let them to doe good. Had not *Dyonisius* the tirant, Arisstippus? Had not Cæsar, Curio? Had not *Alexander* the great, Promachus? Yea, euen as Terence saith, where euer Thrasonicall maisters bee, there be also appointed out of the Schoole of flattering Gnatho, vnto these Princes, glorious Parasiticall seruants. To this Epicuriall pampering of bellies, to this inordinate cramming day and night: to this continual feeding, was the people of *Tapirum* addicted: a nation so much giuen to wine, that when they could drinke no more wyne, they washt them selues ouer naked with wine and oyle, then they went to sleepe vntil they were able againe to drinke. To this drunkennes the Bizantians were so addicted, that they soulde their landes, set out their houses, to apply the Tauernes, leauing their wyues as common to others at home, as wyne was to them at Tauernes, forgetting all honestie of lyfe, mindefull onely of gluttonie and drunkennesse. The Argiues & Corinthians, saith Menander, are people beyonde measure giuen to prodigalitie, of drinking, banquetting, ryoting, and feasting, to one from an other, that in surfet of eating and drinking, they ende their sclaunderous life, with reprochefull death. O brutishe and beastly life, to hunt that at all times, that sought all mennes destructions, alwayes to lyue in shame, and to die in miserie. The lawe of that wiseman Pittacus was amongest the people of Mitilena that glottons & drunkards should be double punished. For as *Laertius* saith, when they doe euill, they blame the drinke, and so excuse one faut with a greater fault. The saying of

Tapyrum.

Aelianus. 3.

Byzantians.

Argiues and Corinthians drunkardes.

The lawe of Pyttachus.

the Emperour Aurelian, vnto the great drinker Bonosus, that hee was borne to drinke, and not to liue, may be well applied to a great noumber of this age.

The Scithians, and Thracians most geuen to wine.

The Scithians and the people of Thracia, are the welsprings and parents, whence all drunkennesse and gluttony proceed: much like vnto the Agrigentines, alwayes in great excesse, in so much sayeth Plato, that they buylde continually, as though they should liue for euer, they eate and drinke day and night allwayes, as though they shoulde die the next day. The people called Batilli annoynt them, and wash them with wine, in and out, euen as sayeth Plini, the Ciprians and Parthians doe, which are so drie, that the more they drinke, the more thirstie they are. What shoulde I recite the Beotians, which were noted of the learned Athenians as rude blockes, witlesse people, and grosse fooles, for that they were giuen to gluttonie, and drunkennesse: But to speake of the ancient Grecks, they did mingle their Wines with Oyle, to make it sweeter, whereby they might drinke the more, and carouse the better.

Athens corrupted.

In time Athens it selfe, as Aristophanes beareth witnesse, grewe vnto such daintinesse of feeding, and prodigall clothing, that Isocrates did compare Athens, vnto a curious harlotte, who woulde much reioyce of her braue apparell, seeking and alluring euery man to fall in loue with her fineneſſe. Whereupon Diogenes the Philosopher, going from the Citie of Sparta vnto Athens, being demaunded on the way, by certaine gentlemen of Greece straungers, whence he came, and whether hee woulde goe, answered and sayde, I came from men, and I goe to women: Noting the valiaunt hardineſſe of the Lacedemonians, and taunting the daintineſſe & fineneſſe of the Athenians. This prodigalitie of eating and drinking, was so honoured, this fineneſſe of feeding was so accepted, that a litle fishe, saieth Plutarche, was more accepted in Rome, then a great

Aelianus, li. 12

Rome prodigall.

great ore. What wickednes proceeded frō drunkennes? What lust mooued drunkards? Secundus the Philosopher being dronken, did lie with his owne mother, as an ignorant beast by wine, being a learned Philosopher, which she knowing being sober, slue her selfe therefore, and he for shame of the act, and for sorow of her death, pined and tormented him selfe, all the dayes of his life. Secundus.

The huge and mightie Holofernes beeing drounken, was beheaded by Judith a selie woman. Holofernes.

The monsterous Ciclop Poliphemus, being ouercome with wine, sleeping in a caue, was slaine by Vlisses a simple Greke. Poliphemus.

The pugill and Champion Alexander, the conquerour of all the whole worlde, was betrayed and murthered with wine. Alexander.

If such reproch happen by wine, if such perilles and daungers accompanye dronkennesse: if sodayne death alwayes waite for gluttons and drunkardes, hence men may marueile much, that all men euery where at all times, doe embrace this prodigious monster. If *Lacidis* the Philosopher fell into a palsie, by drinking of wine, & by dronkennesse died: Lacidis.

why did Mar. Antonius make a booke in defence of wine, to maintaine his dronkennesse which booke was as odious vnto Rome, as dronkennesse was esteemed of Antonius? M. Antonius.

If Philostrates by drinking of wine, was made drūken, and brake his necke from a ladder, by a fall, to his great infamie and shame: Philostratus.

Why did Timocreon cause an Epitaph to bee set on his graue in Rhodes, for a brag of his ignominious life, saying: Timocreon.

Here lieth Timocreon of Rhodes, that in life tyme ate much meate, dranke much wine, spake much euill: Thus vice beginneth sweete, it endeth sower: It beginneth with pride, it endeth with shame: It beginneth with wealth it endeth with pouertie. Euen as *Licinius* Crassus was flouted sometime in Rome, scoft in Italie, mockt of all men, because from a wealthie man, he became a poore begger, by prodigall expences. So are they laughed to Licinius Crassus.

scorne as bellie slaues, waighed as infamous persons, regarded of no man, that are compted drunkardes. Euen as Gnosius was so contempned in Greece, that the Citizens of Athens commaunded their children, to auoyde his companie, for that he was noted such a glutton, and a drunkarde, that when hee went in the streete euery one pointed his finger at him, when he would go to any house, euery man woulde auoide his companie.

Gnosius.

Plini.lib.24. Cap.12.

Plini doth repeate the mischieues & the benefits of drunkennes. Thence saith he, proceed the dropsie, the swolne visage, the pale colour, the quiuering handes, the faultering tongue, staring eyes, redde nose: hence saith Plini proceed furious dreames, stincking breath, and beastlie behauiour: hence the gout and palsie, and all kinde of diseases, these come of immoderate drinking of wyne: moderate in drinking of wyne, reuiueth the spirites, comforteth the heart, sharpeneth the witte, and maketh glad the heauy minde. As Homer the sugred and sweete Mecænas of Greece, was much reuyued by a draught of wine. The auncient Poet Ennius, coulde best applie his study after a cuppe of wine. Aristophanes and Cratinus, felt them selues most apte, and ready to versify after a litle wine. So that Pithagoras said true, that the Vine hath three grapes: the first of pleasure, the second of drunkennesse, the third of madnesse: The first draught is pleasaunte, the second is daungerous, the thirde is madnesse. Some write that it hath seuen grapes: the first as afore sayde, of pleasure, the second of company, the thirde of farewell, and thus free, then the fourth of slaunder, the fifte of brawling, the sixte of blowes, the seuenth of madnesse: then it weakeneth the sinewes, it killeth the memorie, it dulleth the witte, and spoyleth all the sense of manne, and of a manne maketh a beaste, vomiting and spuing both wyne and the secretes, for in wyne there is no silence. There were certaine souldiours in Tarentum, a

Homer.

Tarentum.

citie

citie sometime vnder the Romaines, and all that tyme defended by Pirrhus king of Epire, who beeyng dronken, and ouercome with wine, began to slaunder and to defame Pirrhus with obloquie & ignominious talkes and being demaunded by Pirrhus, why they so spake of him, one aunswered and saide, more had beene spoken, had not wine wanted. Three thinges there are that muche are to be lamented: the mariner in a tempest, the poore manne in debte, and the prodigall person with mony. Thus Demosthenes would often repeate in his Orations, to moue the Olinthians & the people of Athens, to abhorre prodigalitie & dronkennesse. There was sometime a Temple in Sicilia, consecrated vnto Ceres, where Triptolemus appointed solempne sacrifice great honor, with gluttonie, & excesse of eating and drinking. Melãpus likewise as Herodotus doth write brought first from Egipt vnto Greece, the excesse order of drinking, called the feast of Bacchus, from Græce not long after, it was brought vnto Hetruria, frõ Hetruria vnto Rome, from Rome vnto al ỹ world. Thus gluttonie and dronkennesse grewe, haile fellowes with Princes. In Pontus with king Mithridates. In Lacedemonia with Cleomenes. In Sicilia with Dionisius. In *Lidia* with *Cambetes*. with Timolaus in Thebes. And as Plini affirmeth, in Greece wt Alcibiades & *Diotihus*: In Rome wt Piso and Torquatus. In Ægipt, Herodotus preferreth king *Amazis*. These princes & noble fellowes were souldiers vnder the banners of Bacchus & Ceres, maintaining gluttonie and dronkennesse, two vile vices, for two noble vertues. Worthie were the people of Sparta & Lacedemonia, of immortall commendations & perpetual fame. They so abhorred this vile vice of drinking, that they made their slaues and captiues named Helotes, at their feastes appointed dronken, that their children might see the beastlinesse thereof, that they might marke the

Pirrhus.

Polido lib. 3. Ceres in Sicilia, honoured by Triptolemus.

Aelianus lib. de varia histo. Plini. lib. 14. Cap. 22.

Plutar. lib 45. Sparta.

ſhamefull ſtate of dronkennelle, thereby rather to abhorre the filthines and brutiſh behauiour of dronkards by vſing their houſhold ſeruauntes, in ſo muche that if any of their children waxed fatte or groſſe in Lacedemonia, they ſhoulde faſt it out with bread and water. Wherefore Anacharſis the Scythian beeing demaunded how a man might eſchue dronkennelle, aunſwered in beholding the vncomelie geſtures of dronkennelle: for ſome dronkardes will brag much of their drinking, and not be dronken, as Ariſtippus hearing a certayne Greeke boaſting muche, that hee coulde drinke muche and not be dronken ſayd, euen ſo can a Mule likewiſe, comparing his great brags to the beaſtly Mule. Merie fitly doth Cirus touch his grandfather *Aſtiages*, when he was aſked how it chaunced that he quaffed wine no better, becauſe ſaid Cirus I feare to ſuppe vp Poyſon with wine, which ſpoileth the right vſe of bodye and minde. We vſe to excuſe dronkardes ſometime beeing wiſe men, euen as *Demoſtenes* excuſed king Philip of Macedonia, of whome Philocrates and Æſchines, after they had returned vnto Athens from their Legacie, ſaid that king Philippe was a beaſtly quaffer, then ſayd *Demoſthenes*, vertue hath his proper ſponge. I ſay no more but that vice hath ſome Bulwarkes and defences euery where.

Ariſtippus.

Of

Of Magicke and Witcherie.



THE aduenturous serchers, and priuie prudent Philosophers, haue sought by influences of the heauens, to bring thinges forth like vnto the workes of nature as beastes to speake, deade bodies to goe. In this facultie some of the best in euery Countrey trauailed, as Buda amongst the Babilonians, Hermes amongst ỳ Egiptians, Zamolxides amongst ỳ Thracians, and Numa Pompilius amongst ỳ Romanes, and amongst ỳ Persians was this Magick so esteemed, that their kings therein were instructed, as an arte necessarie to bee knowne for Princes. For ỳ wise and learned Socrates went vnto Gobrias an excellent Magician, to be taught in this Arte, & to learne the punishment of soules, and theyr resting places after death, which was instructed as Crinitus saith, in 5. lib. and Cap. 2. in all thinges according vnto his expectation. Plinie saith, that Moises vsed a kinde of Magick, which was likewise graunted by God vnto Salomon, as Iosephus in his eight booke of antiquitie affirmeth. Likewise Pithagoras, Empedocles, Democritus, and diuers other Philosophers trauailed vnto the furthest part of the worlde, to bee acquainted wyth this facultie, and after forsaking of theyr Countrey, at theyr returne practised the same, and opened ỳ hidden and secret nature of the same vnto others. Straunge thinges may bee brought to passe by ioyning inferiour thinges, with superiour qualities, whiche by curious searche of naturall and celestiall bodies, their hidden & secret powers are knowne, & by practising of the same maruei-

Buda.
Hermes.
Zamolxides.
Numa.
Socrates.
Gobrias.
Moises.
Salomon.
Pithagoras.
Empedocles.
Democritus.

marueilous effectes sometime appeare, as by thys meanes Architas the Tarentine made a wodden doue to flie. And Albertus the Great made a brasen head to speake. Lactantius saith, that Appolonius was so excellent in this arte, that when Domitianus the emperour would haue had him punished, hee sodainly being before the Emperours face, to auoyd the threatninges & appointed punishment, vanished out of sight. By this arte Arnuphus an Ægiptian Philosopher vsed to flie in ỹ aire, and made such a wonder in Rome, in the time of Marcus Antonius, when ỹ souldiours wanted water to drinke, he caused Lightninges and Thunders to prouide raine, to satisfie the thirst of the Romane souldiers. By this likewise doth Plinie, reporte of a kyng sometime in Armenia, which allured more the Emperour Nero being at supper with him, to be in loue with the entisement of Magicke, than to delight in the harmonie and melodie of musicke, and other shewes prouided for the encrease of mirth: for naturall Magick was so esteemed, that it was thought onely to bee the profoundnes and perfection of naturall Philosophie, making open the actiue parte thereof, with the aide and helpe of other naturall vertues. The Indians and the Egiptians, because there was aboundance of hearbes, stones, and such necessaries as might serue thys purpose, excelled in this facultie. And because Astrologie hath some affinitie, and great conference with Magick it is conuenient in some pointe, to touche what they haue done from time to time. Howe straunge was it that Anaxagoras said, that a great stone shoulde fall from the Sunne the second yeere after. 87. Olimpiade in Egos, a riuer in Thracia, whiche came to passe as Plini reporteth in his second booke and sixte Chapiter? Pherecides was so skilfull in Astrologie, that when he sawe water drawne out of a wall, hee saide then, that in that place should be a great earth-quake. Sulla hearing

Architas wodden Doue.

Arnuphus.

Phereides.

ring much of the enormitie, and luſt of Caligula the Emperour ſometime in Rome, ſente him in writinge how, and after what ſort he ſhould within fewe dayes die. This by iudiciall Aſtrologie did Meſon foreſhewe to the Achenians, ſailing then vnto Sicilia, the tempeſt that was to come vpon the Seas, whereby he faigned him ſelfe mad, to auoyde the daunger thereof. By this, Sulpitius Gallus, opened the effect of the Eclipſe of the Moone, vnto the fearefull Souldiours of P. Æmilius, which feared & doubted, to mæte king Perſeus and his armie, vntill they were certified of the cauſe thereof. The iudgement likewiſe that they haue of menne, by their faces, and contemplations, of the proportions of Nature, iudging ſome to bee Saturniſts, others to bee Martialiſts: ſome to bee Iouialiſts: others Mercurians, applying ſome vnto the Sun, others vnto the Moone. It is written, that the auncient Philoſopher Pithagoras would take no ſcholler, nor admit any to come vnto his ſchoole, without he iudged him apte, and meete by ſight to receiue learning. The kingly Philoſopher Socrates, was iudged by Zopirus, to bee by Nature a drunkarde, a whoremonger, and moſt vitious in diuers thinges, to the which Socrates by feeling of the prouocation of Nature, agreed and ſayd, that hee was naturally giuen vnto thoſe vices that Zopirus iudged him. Atlas was ſo excellent in Aſtrologie, that the Poets doe fayne, that hee vpholdeth the heauens with his ſhoulders. Beroſus had his Image in Athens, erected & put vp of the cõmon people, for the ſkill he had in Aſtrologie. Mirandula doth write of a famous Magician in Pathmos named Cynges, which was woonte to raiſe dead bodies, & to worke wonders in the time that Iohn the Euangeliſt preached the Goſpell of Chriſt. The Egiptians belieued that Amphion was ſo cũning in Magicke, that the Poets fayne that hee made ſtones and Træs to followe him. Theſe coniectures which

Meſon.

Atlas.

Beroſus.

Cynges.

Amphion.

both Magicians, and Augurers doe gather from the heauenly bodies, vpon all inferiour liuing thinges, by certaine signes and tokens, placed in their mouinges, standing, gesture, and goings, are nothing els but to search the hidden force and secrete woorking of naturall bodies, which was so esteemed in tymes past, that the Lacedemonians did assigne an Augurer, to sitte in royall seate in iudgement with their kings, and to bee euery where present at the Counsaile of the Citie, to discerne thinges, and to instruct them therein. The Romanes had a whole companie of these, readie to teach them thinges to come. The Greekes followed with these, for they tooke nothing in hand without consultation, either with Amphiaraus, Tyresias, or Mopsus. The Phrigians had such confidence in diuinations, that Ascanius the sonne of Æneas, asked counsaile of Augurers, before he went vnto the fielde against Mezentius. In fine, the Sicilians, the Arabians, and the Vmbrians followed Augurers deuises & counsailes, in all their doings and attemptes. Therefore from age to age, Astrologers were the keyes of the Augurers, to practise their secretes by erection of their figures, and coniectures of similitudes, to shewe the very way vnto diuination. There is another kinde of Magick belonging to Witching, that is done with charmed drinkes, and medecines, where hearbes are most esteemed, as Virgill, of a certaine herbe called Ponrus, maketh mention, how he sawe a man named Mœris, chaunged hereby vnto the likenesse of a wilde wolfe. By such meanes it is supposed that Apuleus coulde shift and alter himselfe when hee listed vnto the likenes of an Asse. And here I meane to speake of those that were most renowmed in witcherie. I marueile much that women onely excelled in this faculte. For Circes dwelling not farre from Caieta a Citie of Campania, at what time Vlisses and his men passed vnto Phrigia, she changed the companions

Amphiaraus.
Tiresias.
Mopsus.

companions of Vlisses vnto Swine: with this went Medea king of Oetes daughter of Cholchos, to learne the force and secrete vertue of hearbes, which excelled both men and women in Charming, for after that she had tamed the Dragon, that kept the golden fleece, and made him sleepe with drinke, for the loue that shee bare vnto Jason, with whome she toke her voyage vnto Greece, as his wife, and when Jason came to Thessaly Æson his father, her father in lawe being olde, shee restored hym vnto his youth agayne by her art: notwithstanding, Jason afterwarde forgetting the benefites, receiued by Medea, in receiuing the golden fleece, in restoring his father againe vnto his former age, put her away, and married Creusa the daughter of Creon King of Corinth, where Medea had iust occasions tendered to worke her arte. Shee therefore dissembling the matter, did sende three smockes, as a present vnto King Creon, his wife, and vnto his daughter, which then was married vnto her housebande Jason, which were so Charmed, and enchaunted of Medea, that as soone as the King, the Queene, and his daughter had put them on, immediatly they burned with sodaine fire: shee to auoyde the sight of Jason, and to augment his anger, tooke her two sonnes which shee had by Jason, and hewed them vnto small pieces, and so was carried straight vnto the aire, and fledde vnto Athens, where she marryed againe King Ægeus, Theseus Father. From thence after that she bewitched Theseus, she fledde through the cloudes from Athens vnto Asia, with her sonne named Medis. These and other feates Medea vsed, whose fame thereupon excelled farre Circes, or Calipso, whose cunnings were such, that Cicero doubted whether they were women, or deuils, no lesse prodigious then cruel. Thinges are brought to passe by these witches, whose incantations and charmings, pretende alwayes vnto greate harme and hurt. Eurephila

Medea.

Creusa.

Aegeus.

Circes.

was such a witche, that if she might see any body with her eyes, shee sought no further to hurte her enemyes, then with sight. Which likewise is written of Medusa, which for her skill therein, any body that had seene her, should bee cõuerted vnto a ston. We read of one named Paletes, which with his charmed incantations, coulde make when it pleased him, banquets of sweete meates to appeare before his friends, & when he would he could make the same to vanishe away. Plini doth say in his 28. booke, that one Exagonus came vnto Rome from Cipris, as an Embassador, who was so cunning in this arte, that hee to please the Senators, willed them after he had long reasoned of the force and vertue of herbes, to putte him, yea, to throwe him headlong amongest a greate number of Serpentes, which were kept in Rome, to stinge and to punishe offendours, which when hee was throwne, the Serpentes licked him about the lippes, and shewed such obedience and loue towardes him, as mooued much admiration in the Senatours. We reade that Heracle could at all times enchaunte wylde and raging Lyons to bee so gentle, that hee wyth his handes, woulde leade them vp and downe without resistaunce. We reade that Atir assone as he touched any Dragon or Serpent, by incantation he would make them sleepe. We reade that Pythagoras vsed this pastime, to write with blood in a Glasse, such thinges as hee thought meete, which being turned directly against the Moone, shewed and appeared vnto them that stode behinde, things written in the circle of the Moone. There are bookes extant of Hermes, of Numa Pompilius and others, which practised this kinde of iuggling. Simon the Samaritan, which for his knowledge in this, had an Image made for him in Rome, in the time of Claudius Cæsar the Emperor with this inscription this picture is erected to Simon the holy God. To omit a while to speake of priuate persons, which be

Paletes.

Exagonus.

Hercale.

Atir.

Pythagoras.

Hermes.
Numa.
Symon.

infinite:

infinite: but to declare of diuers Countries and kingdomes, which were ouerwhelmed in this. As Marsi a people in Italy, whiche haue their names of Marsus, the sonne of the Witch Circes, which studied and trauailed in this kinde of knowledge, that they could tame all wilde beastes: and make woonders by enchauntementes. Againe the people in Illiria coulde with sighte, bewitche vnto death those that long looked vpon them, if they hated them. There be women in Scithia, that can doe the like called Vitiæ. Herodotus saith moreouer, that the people called Neuri in Scithia, are so skilfull in this fascination, that they can shift them at will, vnto the likenesse of Woolues. Wherefore the Persians, hauing triall in this knowledge, for that it was muche esteemed with them in times past, had the law at length to punish it: Upon a great stone, the heade of the Inchaunter, or of the Witche should be put, and with an other sharpe stone, should it be cutte in peeces. Hipparchus did bãnish Onomacritus out of Athens for that hee vsed these feates, too muche and too often. In this wise menne appeare, vnto the enchaunted eies monsterous beastes, as horses, asses, and suche like. There are so manye kindes of enchauntmentes, that some with hearbes, some w̃ stones, some with sightes, & some with woorde charme and bewitche thinges. As Orpheus with certaine himnes asswaged the stormie tempeste, which was like to happen to Jason and hys companions vpon ỹ seas. And Homer witnesseth ỹ Vlisses bloud was stinted with woordes. These will promise any thing to come to passe, that they take in hand, muche like vnto that auntiente Serpente the Deuill, whiche promised vnto our forefather Adam, the sciences of all thinges, which onely was to bring manne vnto destruction. And so Coniurers, Magicians, Enchaunters, Sorcerers, and such like, will promise goulden hilles, and yet are they not able certainly to per-

Marsi.

Vitiæ.

Vlisses.

forme any thing. Where these artes first sprang, Plini in his thirtie booke and the first Chapter, doeth at large declare. And moste certaine it is, that by arte diuers and sundry straunge miracles are seene & tried, and no lesse certaine it is, but by the diuell the moste of their shifting shewes are apparaunt. Iulius Cæsar after he hadde a great fall from Chariotte, was woont to repeate at anye time afterward, when hee woulde goe vnto his Chariotte, a certaine verse three times together, lest the like lucke shoulde happen againe. By a little verse spoken doth Theophrastus beare witnesse in Plini, that Ischiadici were healed. In the same place doth Cato reporte, that certaine wordes did giue helpe Luxatis membris. And Marcus Varro speaketh euen so of the goute.

Of comparison betweene wealthe and pouertie.

A olde saying there is, that comparisons be odious amongest equalles; and certaine more odious are they amongest vnequalles, as betweene the riche and the poore. But sith the state of man is so diuers, that some is contented with litle, and some neuer with muche: Some toiling and trampling, hauing all thinges, as though they hadde nothing: and some againe quiet and careleste hauing nothing, as thoughe they had all thinges, considering that contentation of minde, and quietnesse of heart is the chiefe felicitie, and soueraigne good of the worlde, waying beside that pouertye is sure and safe euerye where, and riches vnsure and daungerous at all tymes: and that pouertye is careleste, and wealthe carefull: in comparing the the liues of Emperours, Kynges, and Princes of the

worlde,

woꝛlde, with silly pooꝛe men, I see not but the state of the pœꝛe is better then the state of the rich. As by Apollos Dꝛacle, was pꝛooued of one Aglaus, a pœꝛe man in Arcadia, pꝛeferred foꝛ his contentation beꝛoꝛe Kyng Cꝛesus of Lidia, which took himself the happiest man in the woꝛlde foꝛ his wealth. What pꝛofited King Darius to vanquishe the Persians, and to be king of Babilon, and to haue out of Asia fiue hũdꝛed, thꝛee scoꝛe and fiftèene thousand Talentes, yeerly paied of tribute, seeing he lost not onely all his wealth, but also his life, foꝛ his wealthes sake, by Alexander the greate? What pꝛofited it Alexander againe after that, to haue the wealth of Persia, the substaunce of Macedonia, yea to haue all India, and Asia, and almost the whole woꝛld in subiection: and yet to be poisoned of Antipater, and lefte vnburied without regarde, thirtie dayes in Babilon? Hys wealth was the chiefe cause of his deathe. Were not pooꝛe Plautus & simple Cleanthes, moꝛe happie in life, then these two famous Kinges: they quietly wꝫ bakeing, and bꝛuing and applying their bookes, liued a long time safe and sound. These pꝛinces were neuer at rest, vntill one destroyed an other in their youth, and pꝛime time. King Zerxes and Cirus gotte such abeundance of wealthe by warres, suche substaunce, such treasures, that beeing thereby disquieted, and puffed vppe with pꝛide, to take enteꝛpꝛises in hande, thꝛough peꝛswasion of wealth, the one after he thought to spoile, and robbe all Greece, was slaine by Artabanus: the other thinking to subdue all Scithia, was vanquished by Tomiris Queene of Scithia a woman, and so bothe these pꝛoude pꝛinces of suche wealthe, lost wealthe, life and goodes. Were not Philemon and pooꝛe Acætes which liued vnto the last courꝛse of Nature, quiet and at rest, moꝛe wise and happie then they: If quietnesse of minde, if long yeeres, if safetie and soundnesse of life, if perpetuall health may peꝛswade felicitie of life? Pooꝛe Fausculus

Aglaus. Cresſus. Darius. Alexander. Cleanthes. Plautus.

Faustulus. stulus a Shepheard, which sometime founde out Romulus, left of all men, forsaken of his parents, hated of his friends, and nourished him: This Faustulus (I say) liued more merry yeers in keeping of his sheep, a shepheard, then Iulius Cæsar did in ruling of Rome, an emperor. For this shepherd ended his life in olde age: this Emperor was murthered in the Senate house, within foure yeers after hee was elected emperour. Was not Codrus a poore Poet, and his wife *Procula*, more luckie and happie to end their dayes, after long life quietly, then king Ninus and his wealthy Queene Semiramis that killed her husband, for the kingdome of *Assiria*, and after shee likewise was slaine by her owne sonne Ninus, for the obtaining of the wealth and substaunce they had left? Examples are to many for the proofe heereof. Solon a wise man of Greece did preferre before riche, and wealthie king Cressus, *Biton* and Cleobis brethren, two poore menne of *Argiue*. The poore familie of one Aelius in Rome, where there were seuenteene brethren, hauing but one poore fielde for their heritage, liued longer, prooued happier, and died more godly, and liued more contentedly, then the familie of Cæsar. What was the cause that the Indians, *Babilonians* Arabians, and *Lidians* were spoyled destroyed, and murthered? their great substaunce treasures, & wealthes of the Countries. If we examine well the doubtes and daungers of wealthe, and waigh likewise the safetie and surenesse of pouertie, wee must needes preferre the quiet state of poore menne (if they be wise) before the state and Fortune of Princes. The worste lucke that can happen vnto a poore manne, is to become riche, for then hee commeth from sure life, to hazard himselfe with death. And the best that can happen vnto a riche man, is to become poore, thereby is his life saued, though his wealth be spoyled. How Fortune dealeth in this pointe, it is in diuers places,

Cæsar.

Codrus.
Procula.

Ninus and Semiramis.

Cleobis: Biton.

of

of this booke mencioned. The worſt thing that coulde happen vnto Demoſthenes and Cicero was, that they were aduaunced from their ſounde ſtate vnto honour & dignitie. Whereby their liues were loſt, the one being a Conſul of Rome, the other the patron of Athens. Demoſthenes, Cicero.

The worſt thing that coulde happen vnto Tullus Hoſtilius, and vnto Tarquinius Priſcus, was ỳ they were aduanced, the one from a Sheepheard, the other from a baniſhed ſtraunger, to be kinges of Rome. If I ſhould rehearſe in this place, howe many poore men by being called vnto wealth and honour, haue bene baniſhed afterward, ſlaine & impriſoned, both in Rome, in Greece, and in all the world, I might ſeeme well vnto the reader more tedious then delectable. If on the other ſide I ſhoulde repeate howe many Princes haue eſcaped death, by loſing their Crownes and Scepters, I ſhould bee no leſſe wearie then fruitleſſe. Therefore I ſaye there is care and daunger in wealth, and there is quietneſſe and ſafety in pouerty. The pleaſure that *Lucanus* had in this worlde, was nothing elſe, but a poore Garden, where alwaies in his life, he vſed to ſolace himſelf, and when he died, he commaunded his Graue to bee made there, where being dead, hee was buried. Mecœnas had ſuch a Garden in Rome, where all his felicitie was, the Emperour *Octauius* might in no wiſe allure Mecœnas out of his Garden, no more then Alexander the great could moue *Diogenes* to forſake his Tunne to become wealthy. Here agayne might bee brought thoſe wiſe men, that refuſed wealth and ſubſtaunce, fled from honour and dignitie, to liue quietly in pouerty: but becauſe I meane to be briefe in al things, I will omit prolixitie. Plini doth reporte, that Protogenes a poore painter, was cõtent to liue al the daies of his life, in a litle Cottage that hee made him in his garden. Plutarch likewiſe in the life of Nicia, doth write, that *Lamachus* was ſo poore, that when the peo- Lucanus. Mecœnas. Octauius. Alexander. Diogenes. Protogenes. Lamachus.

ple of Athens would make him their king, hee wanted (I say) shooes on his feete, and yet had rather be poore Lamachus in safety, then to be king of Athens in danger. For when a poore man named Hilarion, met with certaine robbers and thieues, and being demaunded of the thieues howe chaunced that hee feared not to walke alone in the night, because sayd hee I am poore, and therefore I feare no man. Who seth not the daunger of the one, and the surenesse of the other? For Arison was wont to say, that pouerty was as it were a Lantarne to beholde the wickednesse of the worlde, for pouerty is the true Nourse of all good vertues. Licurgus being demaunded of certaine Citizens of Sparta, howe men might auoide their enemies, hee answered by pouerty. Wherefore Licurgus made lawes and decrees amongst the Lacedemonians, that no souldiours shoulde spoile the enemies, though they were dead in the fielde: for hee feared least wealth shoulde bee the destruction of Sparta. For wealthy men are enuied at and hated, and euery where sought by snares to be destroyed, which pouertie escapeth. That wise Greke Solon was wont to say, that wealth was the mother of excesse, excesse the mother of lust, lust the mother of violence, and violence the mother of tiranny. Therefore sayth Pythagoras that wealth must be ruled with wisedome, as the wilde horse is tamed by the bridle. Simonides when he was demaunded which was better wealth or wisedome, hee sayd after this sorte, I doubt much sayde hee, for I see so many wise men frequenting the riche mannes company that I knowe not which.

Hilarion.

¶ Of

¶ Of Death.



The laſt line of all thinges is death, the diſcharge of all couenaunts, the ende of all liuing Creatures, the onely wiſhe of the good, and the very terrour of the wicked. And for that the life of man is diuers, ſo is death variable of ſundry ſortes, and faſhions, as by experience is ſeene and knowne in all Countries. Nothing is ſurer then death, nothing more variable then death. For Pindarus that wiſe ſage king of the *Liricans*, being demaunded of certaine *Beotians*, what might beſt happen vnto man in this worlde, euen that ſayd he, which chaunced vnto Trophonius, and Agamedes, meaning death: For theſe men after they had builded a newe Temple vnto Apollo, demaunded of God Apollo, the beſt reward that hee could giue vnto them: they thinking to ſpeede of ſome dignity, or ſome worldly ſubſtance were rewarded within ſeuen dayes after with death. The like wee reade in the firſt Booke of Herodote, where the mother of *Biton* and Cleobes, two younge men of Argos, kneeling before the Image of Iuno, beſought the Goddeſſe to beſtowe ſome excellent good thinge, vppon her two ſonnes, for their paine and trauaile that they ſhewed towarde their naturall mother, in drawing the Chariotte tenne miles in ſteede of horſes: but the Goddeſſe willinge to ſhewe the beſt thinge that coulde bee giuen vnto man, the nexte night following, quietly in bedde as they ſlept, they died. Wherefore very well did Ariſippus aunſwere a certayne man, which aſked how Socrates dyed: Euen in that order, that I wiſh my ſelfe to die: Giuing to

Pindarus.

Biton and Cleobes.

vnderstande, that any death is better then life. That noble Philosopher Plato, a litle before he died, as Sabellicus doth write, did thanke nature for three causes, the first, that hee was borne a man, and not a beast: the seconde, that hee was borne in Greece, and not in Barbarie. The thirde, that he was borne in Socrates time, who taught him to dye well. Hermes that great Philosopher of Egypt euen dying, so embraced death, that he called vpon that deuine spirit, which ruled all the heauens, to take mercy vpon him, being right glad that hee had passed this toyling life. Such is the snare of death, that some in halfe their dayes, in middest of their fame and glorie die. As Alexander the great in Babilon, Pompeius in Egypt, and Marcellus which being a young man of great towardnesse, and soone by adoptiõ to the Empire of Rome, died. Euen Albius a Romane knight, in florishing yeares ended his race. And M. Cælius one of Ciceros schollers, a very eloquent Oratour, and of great fame, being in a maner a boy, died. It is straunge to see the shiftes of death, in howe diuers and sundry fashiõs it happened vnto Princes alwaies. Some being merie in their banket, and drinking were slaine: as Clitus of Alexander the great, being his sisters brother, and his chiefe friende. Ammon of Absalon being bidden vnto a banquet, was slaine of his owne brother: yea, all the Embassadours of Persia were cõmaunded to be slaine, euen drinking at the Table, by king Amintas sonne of Macedonia. Some ende their liues wantonning with women, and playing in chambers, as that renowmed Greeke Alcibiades, being taken in Henerie võ Timandra, was slaine of Lisander. Euen so Phaon & Speusippus ỹ Philosopher died likewise. Some bathing themselues, were choked by their owne wiues: As Agamemnon that famous Greeke, by his wife Clitemnestra. And Argirus Emperour of Rome, by his wife Zoe. Diuers in prison as Captiues died,

Lib. 10. ca. 13.

Hermes.

Albius.

Cælius.

Clitus.

Ammon.

Alcibiades.

Agamemnon.

died, as Aristobulus, Eumenes, Aristonicus, Marius, Cleomenes, Iugurth, Siphax, famous and renowmed princes. Diuers slaine in the draught, as that beast Heliogabalus, whome Rome so hated, that he fled vnto a draught, and there was killed, and after drawn thorow the streetes, and throwne vnto the riuer Tiber. Cneus Carbo a man of great dignitie, and power of Rome, was commaunded that he should bee slaine, as he was sitting on his stoole of ease, by Pompeius, in ỹ third time of his Consulshippe in Rome. Thus shamfully diuers died: and thus famously others died. The snare of death, the bookes of time, the ende of manne was alwaies vnknowne. Patroclus knew not that he should be slayne of Hector, Hector neuer thoughte hee should be killed of Achilles. Achilles neuer doubted his death by Paris. Paris neuer iudged that he shuld be vanquished by Pirrhus. Neither Pirrhus was certaine that he should be ouercome by Orestes: so that no man knoweth his ende, where, howe, and when he dyeth: and yet all menne are certaine and sure, that they haue an ende, that they muste needes die. The feare of death hath much ouercome the stoutest and worthiest souldiour. We read that Asdrubal of Carthage, a noble and a famous Captaine a long time, and yet at length being conuicted by Scipio, he for feare of deathe kneeled before Scipio, embracing his feete and so fearefull, that his own wife was ashamed of his doinges. Yet hadde this noble Captaine rather be a laughing stock vnto the Romanes, a bonde manne vnto Scipio, running a foote like a lackie before his triumphe, then to die manfully in the behalfe of his countrey, whiche valiauntly for a time he defended. Perpenna likewyse a famous Romane, beeing taken in Spaine after Sertorius was dead, by the souldiours of Pompeius in a woodie place full of Grooues, fearing least at that instaunt he should be slain by Pompeius souldiors, made

Carbo.

Patroclus.
Hector.
Achilles.

Paris.
Pirrhus.
Orestes.

Fulgo lib. 9. Cap. 13.

Perpenna.

them beleue that he had diuers thinges to speake vnto Pompeius, that the enimies had in hand, to bring to passe against Pompeius: rather had Perpenna betraie his friendes and his fellowes, yea, and all his country vnto his enemie Pompeius, then that he should be in the feare of death. A greater feare of death we read in that booke of Fulgosius, of that noble Vitellius, who after he had vanquished and slaine diuers nobles, & shewed great wronges vnto the Emperour Otho, and vnto Sabinus, brother vnto Vespasian the Emperour, being in feare of his life by Vespasian, and being taken by the souldiors, he besought least he should die presently, hee might bee kept safe in prison, vntill hee might see and speake with Vespasian the Emperour, suche was hys feare, that he did hide himselfe in a chest like a wretch, least vpon a sodaine he shuld die. So fearefull was Caligula, and Cæsar of death euerie where, that he would neuer goe abroade at any Lightninges or Thunder, but with his heade couered with all kinde of thinges, whiche might resiste the violence of Thunders and Lightninges. Misa king of the Moabites, and Ioram King of Iewrie, beeing besieged by the enemies, and in daunger of death, they inuented all guiles, all policies, and inuentions right or wrong, to saue life, they sacrificed their children, to mittigate the rage of the Gods least they shuld die. The loue that diuers had vnto life, and the feare the selfe same had vnto death, were to bee noted worthily, considering how sore menne are perd with the feare of death. Antemon was so desirous to liue & so fearefull to die, that Chante, would he trauaile out of his house abroad any where, & if he wer compelled to go abroad, he would haue two of his seruauntes, to beare ouer his head a great brasen Targette, to defend him from any thing, whiche might happen to doe him hurte. Theagenes in like sorte would not goe out of his house, without hee had consulted with the I-

Vitellius.

Caligula.

Antemon.

Theagenes.

mage of Hecates, to know what should happen to him that day, and to vnderstande whether he might escape death or no. Commodus the Emperour would neuer trust any Barbour to shaue his beарde, lest his throate should be cutte off. Masinissa king of Numidia woulde rather committe his state and life vnto Dogges, then vnto men, as his garde to keepe and defende him from death. To speake of Bion, of Domitianus, of Dionisius, of Pisander, of thousandes more which so feared death that their chiefe care and studie was, howe they might auoyde the same. The feare of death causeth the sonne to forsake the father, the mother to renounce the daughter, the one brother to deny an other, & one friend to forsake the other. Insomuch that Christ himselfe was forsaken of his disciples for feare of death. Peter denied him, and all the rest fledde from him, and all for feare of death. Behold therefore howe fearefull some are, howe ioyfull others are. How loth some, and howe willing others haue bene to die. Some desperately die beeing wearie of life. As Sabinus, Iuba, Cleomenes, some hãging thẽselues, some burning themselues, & some drowning themselues, & thus with one desperate end or other they dyed. But sith euery man must die, it were reason that euery man should prepare to die, for to die well is nothing els but to liue again. Wherefore certaine Philosophers of India called Gymnosophistæ being of Alexander the great, cõmanded to answere certain hard questions, which if they could absolue they should liue, otherwise they should die, & the eldest of their company was made a iudge in that matter by ỹ said Alexander. The first question was demaunded to know whether there were more liuing or dead, to the which ỹ first philosopher said ỹ the quick are more in number, for that ỹ dead haue no being, no place, no nũber. The secõd question was, whether the lande engendered more, or the Sea, to this answered the second philosopher and said, this

Commodus.

Masinissa.

Alexanders questions to the Philosophers of India.

the Land did engender more, for that the sea was but a portion of the Lande. The third question was, to knowe what beast was most subtill, that beast answered the third Philosopher, that manne cannot discerne. Fourthly it was demaunded why they beeyng Philosophers, were so induced to perswade the Sabians to rebellion, because saide the Philosopher, it is better to die manfully, than to liue miserably. The fifte question was, whether the day was made before the night, or the night before the day, to the whiche it was answered, the daie. The sixt was to understand, howe Alexander the great him selfe might gette good will of the people, in shewing saide the sixte Philosopher thy selfe not terrible vnto the people. The seuẽth question was whether life or death were stronger, and it was answered life. They eight was to know howe long a manne should liue, vntill saide the eight Philosopher a manne thinketh deathe better than life. The last question was proposed of Alexander to knowe how might a mortall man be accompted in the number of the Gods. In dooing greater thinges saide all the Philosophers, then man is able to doe. For that they knewe this proude Prince woulde be a GOD, and that he would learn of the sage Philosophers how he might voyde mortalitie, he was answered sharply, for that hee shoulde knowe himself to be a man, and being a man, hee should make himselfe readie to die, for death is the reward of sinne, and deathe is the beginning of life again vnto the good.

Aulus. Aulus Posthumius, in an Oration whiche he made vnto his souldiours, said, It is geuen both to good and bad to die, but to die godly, and gloriously, is onely geuen vnto good mẽ. For so Hector speaking in Homer, said vnto his wife Andromacha, that she should not be sory for his death, sith all men must die. Though some with the Galathians doe contempne deathe, that they fight naked, and are perswaded with the Pythagoreans,

ans, that they shall neuer die, but passe from one bodie vnto another: yet some die ioyfully, as the brethren of Policrita, being taken captiue by Diognitus Emperour of Milesia, shée being vsed verie ill at the Emperours hands, did sende Letters to Naxus, vnto her brethren, at what time the people of Milesia were Feasting, Drinking, and Banquetting at their great solemne feast. Then the brethren of Policrita came and founde the Emperour drinkyng, and all his people ouer charged with wine, slue the moste part of them, prisoned a number, and brought their sister home to Naxus, where assone as they came home they died, for ioye of the victorie. Euen so Philarchus sometime in his great triumph crying out. O happie houres and ioyfull daies, was taken in suche a Feuer, that brake his vaines at that verie instant for gladnesse. Hee is counted moste wise that knoweth himselfe. To ioye too muche in prosperitie, to be aduaunced and extolled when fortune fauours, without all feare of ill happes to come is follie. To bée vanquished and subdued in aduersitie, without hope of solace and goodnes to come, is mère madnesse. Therefore the Sages and Wisemen, knowyng that death was the laste line of life, did endeuoure in their liues, how they might die well, & briefly for examples of liues, I meane to note a fewe sentences of these wisemen, whiche they vsed as their Posies, and think good to shew their answers vnto diuers questions vnto them propounded.

Bias dwelling in the Citie of Prienna, after the citie by Mutinenses was destroied, Bias escaped and went to Athens, whose Poesie was *Maximus improborum numerus*, he willed all yong men in their youth to trauell for knowledge, and commaunded olde men to embrase wisedome. This Bias beeing demaunded what was the difficultest thing in the worlde, hée saide, to suffer stoutly the mutabilitie of fortune: beeing demaun-

ded what was the moſt infamous death that might happen vnto man, to be condemned ſaid he by lawe: being aſked what was the ſweeteſt thing vnto man, hope ſaide he: what beaſt was moſt hurtful, amongſt wild beaſts, a Tyrant ſaid *Bias*, and amongſt tame beaſts a flatterer: and being demaunded what thing it was that feared nothing in all the world, good conſcience ſaid he. And againe in the ſeconde Olimpiad, the Philoſophers demanded others queſtions, as who was moſt infortunate in the worlde, the impatient man ſaid Bias: What is moſt harde to iudge? debates betweene friendes. What is moſt harde to meaſure? he anſwered time. That hauing fully aunſwered to diuers other queſtions, *Bias* was allowed one of the ſeuen wiſe men of Greece.

Chilo the ſecond of the Sages being borne in Mytilena, being aſked what was the beſt thing in all the world, anſwered, euerie man to conſider his owne ſtate. And againe beeing demaunded what beaſt is moſt dangerous, hée ſaide of wilde beaſtes a Tyraunt, of tame beaſts a flatterer: being aſked what is moſt acceptable vnto man, he ſaide time: and being aſked of the Greeke Myrſilas, what was the greateſt wonder that he ſawe, he ſaid an olde man to be a Tyrant. Theſe with diuers other queſtions was he aſked of the Greeke, his Poeſie was, *Ne quid nimis.*

The thirde was Chilo the Lacedemonian, being demanded what was a difficult thing to man to doo, hée anſwered, either to keepe ſilence or to ſuffer iniuries. What was moſt difficult beeing aſked of him, he ſaide, for a man to knowe himſelfe, and therefore he vſed this Poeſie, *Noſce teipſum*. This Chilo being of Æſopus demaunded what did Iupiter in Heauen, hée ſaide, he doth throwe downe loftie and proude thinges, and hée doth exalt humble and meeke thinges. Solon the Athenian had this ſhorte Sentence in his mouthe. *Noſce teipſum*, know thy ſelfe. For in knowing and conſideryng

what

what we are, and how vile we are, we shall haue lesse occasion ministred vnto vs, to thinke well of our selues: for there is nothing good nor bewtifull in man, as Solon being asked of kyng Cirus, sitting on his Stoole of state with princely Robes, bedect with Pearles and Precious stones, whether euer hee sawe a more bewtifull sight then king Cirus sitting in his maiestie at that time, to whom Solon answered and saide, that hee sawe diuers birds more gaie to behold then Cirus, and beeing demanded of Cirus what birds were they, Solon saide, the little Cock, the Pecock, & the Feasant, which are dect with natural garmẽts, & beutified with natural colours. This Solon was wont to say, I wax daily old, learning much: he noted nothing so happie in man, as to liue wel, that the same might die well, applying the cause vnto the effect, as to liue well, then to die well. If I should molest the reader with the sage sayings of Cleobulus, Thales, Periander, and others tending onely for the amendment of life and readines of death, I should seeme tedious: here were a place to induce diuers and sundrie examples of death.





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FINIS.